

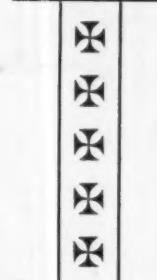
CHURCH MANAGEMENT

A Journal of Parish Administration



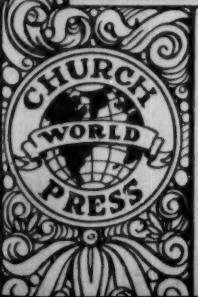
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JUNE 1928

VOL. IV, No. 9



Church World Press Inc. Publishers
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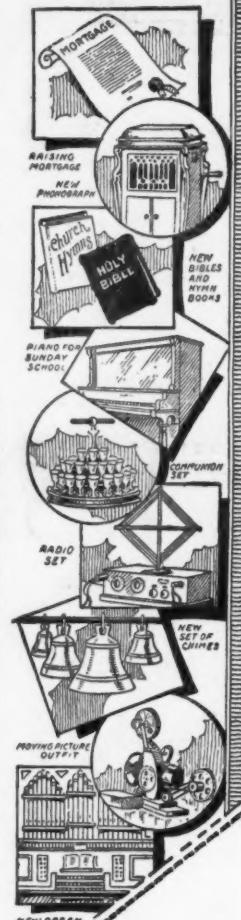
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Book Broadcastings

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The Editor's Drawer

THERE are many things on the desk in the morning besides remittances for subscription. For instance here is what the first mail today turns up.

1. A wire from a subscriber asking where a certain moving picture film may be secured. We advise him by wire.
2. A letter from a subscriber advising us that he is available for supply service. We shall be glad to help him if the opportunity comes.
3. Another subscriber seeks information concerning an anniversary service. We send him a copy of a centennial program which has been on file waiting for just this request.
4. And here is a man who wants some book recommendations containing hymn studies. He has received them.
5. A fifth correspondent seeks to secure some art paper for covering his windows. We are unable to give him the information. Perhaps a reader will supply it.
6. A church official writes concerning the letter of George C. Henry published in the May issue. He says that he can help him secure a church. We send him the real name and send the letter on to the correspondent.

It is all in the day's work. But it is pretty good service, isn't it?

WILLIAM H. LEACH.

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VOLUME IV
NUMBER 9

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, *Editor*

JUNE
1928

Pilgrim's Progress In Pageant

By Bernard C. Clausen, Syracuse, New York

THE whole program for the evening service is devoted to creating a single mood and a characteristic atmosphere. The organ preludes have been taken from Edward German's *King Henry VIII Suite*, a series of melodies which reach back beyond Bunyan's days. The opening hymn has been Milton's *Let us with a glad-some mind*, or some other selection contemporary with *Pilgrim's Progress*. The choral anthem has been a musical setting of Psalm 130, *Out of the Depths*, the famous prison psalm, which was one of Bunyan's great favorites. And now that the preliminary features are over, the auditorium is gradually darkened, until only the stained glass window above the pulpit platform gleams out in radiance.

Then, even this is dimmed down and blacked out. The organ is playing softly *Abide with Me*. The preacher has left the platform and has taken his place at a reading desk, almost completely out of sight, where he may read, by means of a concealed light, from a manuscript. As the congregation becomes accustomed to the darkness, their eyes discover that the right side of the platform has taken on the appearance of a prison cell. A

candle is flickering in an old-fashioned wooden socket. A rough cot is there, and a plain pine table, with two books. Bending over the table, reading, is a man in coarse prison clothes, his profile cut like a cameo against

This book will make a traveler out of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand;
Yea, it will make the slothful active be;
The blind also active things to see.

—From Bunyan's Introduction.

the soft light of the candle flame. The prison scene has been set in the darkness, while the organ music concealed the shuffling of feet. There is no curtain, no scenery, no delay.

While the prisoner sits there, lost in the pages of his book and the organ continues with the quiet strains of *Abide with Me*, the preacher's voice is heard reading:

"Almost three hundred years ago tonight, a man was sitting in a little damp cell in Bedford jail, remembering. It was still and lonely in this grim place of confinement. And one glance at the prisoner, seated on the cell cot, his head buried in his hands at the rough board table, would tell you that he was no ordinary habitual criminal.

"His body was thick-set and

massive. Even the dull routine of prison life had not succeeded in taking from his face the radiance of a beautiful faith. On the table near him were two books, all that he had for twelve long years of imprisonment — the *Bible* and

The Book of Martyrs. Not much of a library, you say, but this man had made these volumes his passports into vast continents of spiritual travel.

"He had been reading them all through the evening. But now his eyes were tired, and the prison was still. He has closed the precious book, and has lapsed into silent meditation. As he thinks, his mind wanders back over the wonderful years of experience which he can remember."

Now the organ melody changes to *When You and I Were Young, Maggie*, and the preacher reads:

"He seems to see again the humble cottage in Elstow, only a mile from this vile jail, where he lived when he was a boy. He sees his father, a strong and skillful tinker, at work at his trade, mending and making the pots and kettles which the nearby housewives need.

"The tinkers were a poor despised class then, moving about from town to town like gypsies. But this boy's father was no ordi-

nary tinker. He was skillful and honest enough to attract permanent trade, and he built an humble home in the suburbs of Bedford. Here he was ambitious enough to send his young son, John, to a good school in the next town, though the lad must trudge many miles each day for his learning."

As this paragraph ends, a spotlight located far up in the arched roof of the church, and focused on the platform, begins to brighten. The light is controlled by means of a water-rheostat, a simple device for any amateur electrician, and the operator is now bringing the spotlight up through degrees of dimness to bright, at which point he holds it until he hears the preacher begin the reading of the next paragraph. This is the simplest kind of fool-proof cue, and avoids all complicated instructions.

As the light brightens and is held at bright for fifteen seconds, the congregation sees framed in its brilliance a lovely colorful picture of the tinker's cottage. A gray haired man, with a rough apron and a kit of tools, is seated on a work bench, surrounded by bright kettles and pots. A young lad is standing near, school books under his arm, and his mother is fastening a warm cape over his shoulders, as if he were starting on a cold journey.

The spotlight blacks out instantly as the next paragraph of reading begins. The audience has its attention shifted at once to the solitary prisoner in the candle-light, and as the reading continues, the figures in the first tableau escape. Their places are silently taken by the characters in the next scene. Meanwhile, the organ has changed its tune to *Fight the Good Fight*, and the preacher is reading:

"Memory's scene changes. The boy has become a strong lad, and has enlisted as a soldier in a civil war which was tearing at the heart of England. The men of his company have drawn lots for

Exemption Of Church Property From Taxation

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

A STATUTE exempting from taxation "churches, church property and houses of worship," is to be interpreted as referring to use, rather than ownership, holds the Minnesota Supreme Court in the case of *State vs. Union Congregational Church*, 216 North Western Reporter, 326. Accordingly, it was decided that a lot and dwelling house, owned by defendant church corporation, but not used as a residence for its minister or in connection with its religious or charitable work or activities, being rented to others for dwelling purposes, and the rental used by the church in support of its religious exercises, were not exempt from taxation. The court said:

"It is ordinary residence property, and, when ceased to be occupied or used as residence for the pastor of the society, and was rented to others for dwelling purposes, it ceased to be a parsonage or to be used in any way for church or religious purposes. It then ceased to be 'church property,' just as a house of worship ceases to be such if it is abandoned for that pur-

pose, and rented and used for business purposes. . . .

"The words 'churches' and 'houses of worship' clearly refer to the kind of use made of the buildings. A building in the usual architectural form of a church, if used for a railway station or business house, would not be a church or a house of worship, and an ordinary business building used only for religious services would be a church or house of worship."

The court cites decisions of the appellate courts of South Dakota, Georgia, Tennessee and Louisiana, where it was held that governing statutes exempted property owned by church corporations although rented out for private or commercial purposes. But the Minnesota court distinguishes those cases on the ground that they involved statutes which provided for exemption of all property owned by religious corporations, etc.

The opinion also cites two cases, one from West Virginia and one from South Carolina, in which it was held that, under statutes similar to the Minnesota law, houses that had ceased to be used as parsonages and were rented out were nevertheless exempt. But the Minnesota court was constrained to reach a contrary conclusion.

a share in a particularly dangerous attack. John Bunyan drew the right to go, but so strongly did one of his comrades plead for assignment to the peril that Bunyan let him take his place. A few moments afterwards, they brought back the limp dead body of this same comrade, slaughtered at the very place which Bunyan otherwise might have occupied. All through the years, this experience has been a vivid recollection of horror and gratitude."

As these last words are read, the spotlight brightens again. Resting, as if off duty in their barracks rooms, are six soldiers, some seated, some lying on the floor. A bugle sounds, a captain enters, lots are silently drawn, the altercation goes on in pantomime, and finally young Bunyan

yields to the pleading of his friends. The chosen soldiers, three of the six, go off with the captain down the long aisle of the church and out into the street. A moment or two of almost nervous waiting, enlivened only by the martial organ notes. Then a great sound of shuffling at the street door, the noise of a body being dragged down the aisle, and a limp form lifted up into the spotlight on the platform, where young Bunyan recoils in horror as he realizes that this slaughtered comrade is the man who has taken his place in the battle line.

Instantly, at the climax of this scene, the preacher resumes read-

(Continued on Page 594)

Form Letters

By Robert Cashman, Business Manager, Chicago Theological Seminary

"Cast thy bread upon the waters: For thou shalt find it after many days."
Ecclesiastes 11: 1.

PROBABLY no single phase of a minister's work is more fascinating, or more filled with opportunities than that of letter writing.

It carries with it the same thrill as that of broadcasting. There is a mystery and an uncertainty about it all, as to how many of one's messages will be read, how they will be received and what results they will bring, that makes it a "game"—and it is a game where the minister may almost always win, if his motives are right, his program and goal worthy, and his training adequate.

Professional letter writing has become a business of a highly technical character, and business firms are willing to pay large salaries to those whose ability can bring the results desired.

Many books have been written on the subject of letter writing, such for instance as:

How to Write Business Letters—By John A. Powell—Published by The University of Chicago.

The Automatic Letter Writer—By W. H. Leffingwell—Published by A. W. Shaw Co.

Applied Business Correspondence—By Herbert Watson—Published by A. W. Shaw Company. (600 pages).

On my desk there is a 160-page book on *72 Master Letters and What Made Them Pay*—(A. W. Shaw Co.), being an analysis of 5,063 successful letters, gathered through a nation-wide investigation, and selected as exceptionally effective by The Bureau of Business Standards of The Shaw Publications.

These 72 letters bear captions such as the following:

Cost \$136.12—Sales \$6,685.19.

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It Cost \$82.50 to Get 300 Orders.
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Brought in 937 of the Store's Customers.

I am especially impressed with that last item, "Brought in 937 of the

Store's Customers." Here was the case of a store in Toledo, Ohio, that had on its lists 1,500 non-resident customers, and in the promotion of its Fall Market Week, it issued a nineteen-line friendly letter to them, with the result that 937 customers registered at the front door, during that week, being 250 in excess of the general average.

If a form letter will produce such results for business, why will it not do as well for the church?

As I read over the hundreds of form



We are getting very much interested in church letters. There are so many uses for them. Most of them could stand so much improvement. Mr. R. Cashman lays down some of the basic rules for success. We are going to follow it with some actual letters used by churches which have secured big results.

letters that come to my desk, and note the comparatively few which come from ministers and religious organizations, I wonder why the art of letter writing cannot mean as much to the church as it does to business, and it seems to me that the answer may be found somewhere in the following:

Do ministers appreciate its possibilities?

Are they trained for the work?
Do they take time to think out the details, before launching into their promotion campaigns?

Herbert Watson, in his book on *Applied Business Correspondence*, published by A. W. Shaw Company, says:

"When you write a letter to anybody for any purpose, the job, reduced to primary elements, is to put something that you

Know—See—Believe—Feel, or—*Want* into words and phrases that when signed, mailed and delivered to the one you write to, will be

Read—Understood—Believed—Agreed With, or—Acted Upon."

In letter writing, ministers have a great advantage over business men, because a business salesman must always sell two things:

First—himself; his own personality; his house. It is on the basis

of himself that his goods are judged.

Second—his goods; or the product or merchandise of his house.

Ministers can usually take a short cut to the second point, because the ministry and the church are already accepted in good faith by the community in general.

There are two kinds of form letters which may prove profitable to the church:

1—Those of information (General education on the program of the church).

2—Sales or promotion messages—where some active co-operation is desired.

The first may lead to the second; in fact, is often used as a foundation for the second.

I remember, for instance, the case of a man who for three years issued a monthly report of general information to his officers and leading men. Then suddenly came a crisis in his life and program. Should his organization build? Or should it not? He believed it should. The expenditure of many thousands of dollars was involved. Very quickly, but very carefully three sales letters were issued in rapid succession, with arguments and proof as to why the building should not be delayed. This led to the calling of a meeting of the trustees, with the result that the building went forward, with the hearty co-operation of all concerned. The campaign and its happy result probably would have been impossible, had it not been for the confidence established, and the foundation of understanding laid by the three years of general information contained in the monthly reports.

On certain occasions, some churches send the two kinds of form letters at the same time, as for instance, the church which has launched a building campaign, where the minister issues an attractive pastoral letter of information on the general program of the church; and at the same time, the treasurer or the finance committee issues a series of sales messages for the solicitation and the collection of pledges. Each helps the other.

There are many occasions when form letters may be sent out profitably by the church, as for instance:

Christmas
Easter
Mothers' Day
Children's Day
Home-coming Day
Rally Day
Thanksgiving, etc.

Some ministers recommend stock form letters to be issued in advance, and to be kept in stock for certain occasions. Ralph V. Gilbert, pastor of the First Presbyterian Church of Independence, Iowa, in his book on *The Church and Printer's Ink*, published by Revell, recommends such stock letters as these:

- 1—For members who have moved away
- 2—For local delinquents
- 3—Invitation to parents for infant baptism
- 4—To prospects for church membership

Other ministers will never prepare letters for use ahead, feeling that while forms are justified for certain purposes, they ought to be prepared with fresh information and appeals at the time they are needed.

Form letters have a great advantage over personal letters, because they allow many things to be stated in a general way which perhaps could not be said definitely to individuals. One of the most prominent men ever known in Sunday school work could raise large sums of money, if allowed to speak to general audiences, but could scarcely raise his travelling expenses, if required to solicit individuals. He faced the same situation in letter writing. He could issue financial appeals successfully in circular letters, but was unsuccessful in approaching individuals by mail.

Some ministers are a little hazy as to how to go about the writing of form letters to unseen groups.

In the first place, the writer of successful form letters must have imagination. He should not only analyze his message, but he must think of those who are to receive it. If he cannot visualize them in his mind, it is hardly worth while to send his letter. My own best rule is to imagine that I have sent out an invitation to the constituency I am addressing, and that they are to meet me at a certain time, in a certain place, and I am to give them my message. Suppose for instance, that I were the pastor of a church, where I had a prospect list of 250 members, and wanted to circularize them with regard to the merits of their joining my church. I would imagine that I had called them into the

church auditorium for a meeting, and that I was addressing them, personally. What would I say to them? I must remember that I have only three minutes to give my message, and that there is no opportunity to argue, or to meet objections. Courageously, appealingly, tenderly—(for this is a sacred place)—I must:

- a—Secure their attention and interest
- b—Present my general program or proposition
- c—Apply its details to those who are present
- d—Bring conviction to my audience, and close my presentation
- e—Clinch it all—make it worth while —by getting them to agree to take part—to co-operate

I must know in advance, just what goal I desire to reach; then I must think of those who are to help me, and find the way for them to co-operate.

The best form letters, as well as the best ads and publicity, are generally based upon the development of a single idea.

Duplicated letters should be signed personally, and sent sealed, as first class material, especially those which are in the nature of sales messages.

The letterhead, also, is important; the picture of the lighted cross at night, or of the church bell calling to worship in the morning, may have great significance to those who are being invited, as strangers, to come into membership.

There is a difference in salutations: "Dear Friend" and "Dear Co-Worker" do not compare at all favorably with "To the Father of a Wonderful Boy."

In closing this message, I wish to give two examples of unsatisfactory form letters that have come to my desk, and two that are good:

Here is the first paragraph of a letter of financial appeal:

"We enclose herewith an envelope for the Annual Thank Offering of the First Church. We desire and need an offering of one thousand dollars (\$1,000). Our budget is not yet completely subscribed, and the pastor and officers of the church are anxious to raise the two thousand dollars (\$2,000) needed to cover it, so that the new year will find the First Church debt free and all bills paid."

The other two paragraphs of the foregoing letter carry the reader's attention along in a spirit of discouragement. There is very little to attract interest, explain the need, bring conviction or secure action.

The following is a Rally Day letter, written by a pastor in the Middle West:

Toot! Toot! Everybody out! Sunday, October First. Get out your Moon, or your Star, or your 'Lizzie.' In fact, anything that has

wheels. Have plenty of gas. Pile in the folk. Step on the accelerator. Be down to Temple Church in time to let the janitor in. We want every member and friend of our church present Sunday,—for it is RALLY DAY!"

While it is true that this letter suggests "action", it is scarcely worthy of the church.

Here is a good letter of financial appeal, "based upon the development of a single idea":

"For a second, think of your cozy little hometown church! How did you know when it was Sunday morning? You heard the harmonious peal of that dignified bell in the church tower, didn't you? Somehow, as those clear tones rang through the air, they just made you feel as if you really wanted to go to church.

"Now we need a bell for our Central Church. It will call people to service on Sundays. The first ring of the bell will indicate just how many minutes you have left to arrive on time. There are always rich and priceless memories which center about such a church bell in any community.

"Will you help us to buy a bell, by filling out the enclosed pledge card, and returning it to Mr. Brown?"

"P. S. Did you know that your great-grandfather rang the first church bell in this country?"

Doesn't this letter almost make you desire to send in a pledge for the bell? Note especially the postscript "clincher" added to the letter in the case of a key prospect.

And now follows an attractive short letter of appeal for attendance:

"Why does the army have Mobilization Day? To find out how much real power the country would have, if faced by an enemy. And that is the meaning of Rally Day in the church.

"On September 3rd, we hope to have every person who believes in Christian education and Christian citizenship in church. If you believe in these things, come to church, and start your children in the Sunday school."

CHURCH COMPETITION

Some times people say that the church has more competition today than ever before. Well, here is the evidence.

In 1888 there were 1700 halls and theaters in the country with a seating capacity of 1,300,000. There were 301 traveling attractions to be divided among these houses. That meant that five out of six theaters or opera houses were dark every night.

Today in the same area there are 20,500 motion picture theaters with a seating capacity in excess of 18,000,000. And most of these are open every afternoon and evening.

WHY SOME PEOPLE STAY HOME FROM CHURCH

"Some stay home because it's cold, and some, because it's hot; and some, because they're getting old, and some, because they're not!"

Some stay at home because their hat the milliner's not finished; and some, because their liking for the minister has diminished.

Some declare they don't enjoy the singing of the choir; and others, because their fellow saint, aroused their wrathful ire.

Alas! alas! our excuses grow to drive our thoughts from God, and turn us from the House of Prayer, the place our father's trod."

—Simpson Summons.

English Preachers Three Hundred Years Ago

By Caroline F. Richardson

The Preacher and the Social Order

THE social position of the English clergyman varied, naturally enough, with the inheritance of social consequence to which he had been born and with the official rank which he attained in the church. In the Established Church he might become a bishop or archbishop with a revenue of impressive proportions, though some bishoprics were notably obscure, lacking both dignity and income. In nonconformist sects, there were few men from the great families of England, though many could claim the title of "gentleman," and some had influential connections through marriage or friendship. The lesser clergy, of any sectarian group, ranked "below the small freeholders, slightly above the farmers, and not very much above the tradescraftmen." The unordained, irregular, uneducated preacher, or the spontaneous quaker, had no social existence.

But not even bishops were safe from charges of low birth and insufficient breeding. In 1641, "came forth the Lord Brook his book against bishops, accusing them in respect of their parentage to be . . . of the dregs of the people, and in respect of their studies no way fit for government, or to be barons in parliament." It was the first of these accusations that stirred the active resentment of the bishops. They held a meeting, "and in their own necessary defence thought fit to vindicate their extractions, some publicly, some in private discourse." Fuller tells of the evidence of gentility offered by this or that lord bishop: "Dr. Williams (archbishop of York) had purchased the two ancientest houses and inheritances in North Wales, in regard he was descended from them. . . . Dr. Juxton, bishop of London, did or might plead that his parents lived in good fashion, and gave him a large allowance, first in the university, then in Grey's Inn, where he lived as fashionably as other gentlemen, so that the Lord Brook might question the parentage of any inns-of-court-gentlemen as well as his. . . . Bishop Morton of Durham averred that

his father had been lord mayor of York. . . . Bishop Cook of Herford, his father's family had continued in Derbyshire, in the same house and in the same means, 400 years at least. . . . Bishop Owen of Asaph, that there was not a gentleman in the two counties of Carnavon and Anglysea of 300 pounds a year but was his kinsman, or allieman, in the fourth degree, which he thinks will sufficiently justify his parentage."

All these persons were church per-

sonages, and only political feeling could have inspired so general a charge of social inferiority. The term "gentleman" still had a definite meaning in the seventeenth century. A bishop might courteously be considered *ex officio*, a gentleman, but when the word is applied to an unimportant man of religion it is because the writer wishes to emphasize good breeding. Samuel Palmer, who revised and added to the Calamy biographies, always uses the word deliberately. Of Nathaniel Durant, we read, "His father was a gentleman;" Joseph Halsey "was much of a gentleman, and was generally honoured and loved by those who knew him;" John Hodder "was so much of a gentleman, and of such singular ingenuity, that his very enemies admired him, and were proud of his conversation." Thomas Holland was "a gentleman born;" Richard Wavel, when the title of gentleman was given to him in an indictment and "one that sat on the bench" objected to the use of the term, found himself promptly defended by the lord mayor who showed that the title of gen-

tleman was legitimately Mr. Wavel's. The most elaborate and best known of the contemporary judgments of the everyday—which means the average—clergyman is that of John Eachard, who was himself a minister of the church of England, and was also, in 1679 and 1695, vice-chancellor of the University of Cambridge. His book, *The Grounds and Occasions of the Contempt of the Clergy and Religion*, was published anonymously in 1670. The Preface to the Reader reveals a good deal of the author's personality. He explains that he is not a seeker after tithes; nor is he disgruntled because of disappointed ambitions; nor is he one "of those occasional Writers, that missing preferment in the University, can presently write you their new Ways on Education; or being a little tormented with an ill chosen wife, set forth the Doctrine of Divorce to be truly Evangelical." Nor is he "one of those people who insist that no one can be a profitable Instructor of the People, unless born when the sun is in Aries, etc., nor go through the work of the Ministry unless, for three hundred years backward it can be proved that none of his family ever had a Cough, Ague, or grey Hair."

The author asserts that the dignity of the church is lowered by the custom of putting into the ministry the weakest, least promising member of a family. This same charge is also made by Robert South in one of his sermons, and he is more definite than Eachard: ". . . matters have been brought to pass, that if a man amongst his sons had any blind, or disfigured, he laid him aside for the ministry; and such a one was presently approved, as having a mortified countenance. In short it was a fiery furnace which approved dross, and rejected gold . . . when God refused the defective and the maimed for sacrifice, we cannot think that he requires them for the priesthood." Matthew Robinson once drew up a model "for the Maintaining of Students of Choice Abilities at the University, and Principally in order to the Ministry." He wished to deflect from the ministry the "raw and unfur-

The years 1640 to 1670 saw English preaching at its height. It was an age when the people were sermon hungry and they became expert tasters of sermons. Samuel Pepys listened to three hundred and twenty-five sermons in six months. "English Preachers and Preaching 1640-1670" is the title of a new Macmillan volume by Caroline F. Richards of Newcomb College. We have thought that this extended excerpt from one of its chapters would fit in splendidly with our plan of showing preachers and preaching of the past.

nished" young men who enter it through necessity, "to their own perpetual discouragement, and to the great mischief of the Church." There are so many of that quality that they bring the church into contempt, and yet those very persons, Robinson feels, might be successful in some occupation outside of the church. This view is also held by the author of *The Pupils Guarded*, who complains of the habit of "thrusting into Ecclesiastical or Literary offices at the university a many of persons who had they been suffered to obey their owne inclinations, and followed some Trade or Handcraft, might have ranked themselves amongst the ablest of their Professions." Baxter, too, advised against a hasty or careless choice of the ministry as a convenient way of providing for a son.

Many men thought of attendance at the university as providing a claim to social recognition, and as a preparation for a church appointment. The university itself did not rate the clergyman high in the social scale. At Oxford, during the Commonwealth, the entrance fees marked the following descending order:

	£	s	d
The son of a Peer	2	0	0
The son of a Baronet	1	6	8
The son (eldest) of a Knight (Miles)	1	0	0
The son (not eldest) of a Knight, of an Armiger, and a Doctor	0	10	0
The son of a Generosus (or gentleman)	0	5	0
The son of a Clergyman, or of a Plebeius	0	2	0
A Serviens, or a Chorister	0	0	0

Both the nobleman and the country parson, having sent a son to the university, felt that the institution was under obligations to provide a livelihood for that son if he took his degree in divinity, however unfitted he might be for his profession, mentally or spiritually. Edmund Ludlow gives an account of a talk with Dr. Earle who told him "that by abolishing episcopacy we took away all encouragement to it [learning]; for that men would not send their sons to the university had they not some hopes that they might attain to that preferment. To this I replied that it would be much more honest for such men to train their children at the plow, whereby they might be certainly provided with a livelihood, than to spend their time and money to advance them to an office, pretended to be spiritual, and instituted for spiritual ends, on such a sordid principle and consideration." Pepys

had the same idea as John Earle about the responsibility of the university to provide for young divines and, troubled as to the future of his unpromising brother John, decides "that I will either send him to Cambridge for a year, till I get him some church promotion, or send him to sea as a chaplain where he may study, and earn his living."

When James Harrington created the Commonwealth of Oceana, he did not neglect to settle this troublesome question as to how the university should provide for the clergymen it produced. This is the reasonable arrangement Harrington suggests: When a minister dies or removes from the parish, the congregation assembles and deputes one or two elders, by ballot, to repair to one of the universities with a certificate to the Vice-Chancellor, giving the facts of death or removal. The Vice-Chancellor calls a convocation, "and having made choice of a fit person, shall return him in due time to the Parish." He serves as probationer for a year, after which he is voted on by the congregation as a permanency.

No position in all the range of church appointments was as much ridiculed and scorned as that of the private chaplain. Eachard draws his picture as a timid, servile creature, receiving perhaps ten pounds a year, taking care of the garden, looking after the horses, and humbly leaving the table after a course or two, "picking his teeth, and sighing with his hat under his arm; whilst the Knight and my Lady eat up the tarts and chick-

ens." John Taylor, the Water-Poet, puts the self-effacing chaplain into rhyme:

His Worship's Chaplaine, twice (with double grace)

In feare and trembling, takes and leaves his place,

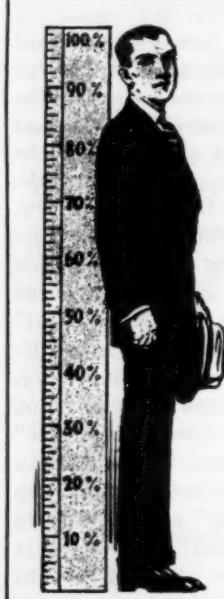
And (having read his Chapter) still must say,

Thus ends your Worship's Lesson for the day.

When Cowley set forth his *Proposition for the Advancement of Learning*, he devoted one paragraph of his presentation of an ideal college to the duties of the chaplain (after giving four pages to the duties of the professors); and he states that the chaplain is to eat at the master's table. He also states that the chaplain "shall not trouble himself or his Auditors with the controversies of Divinity." Anthony à Wood, wishing to show his superiority to a chaplain relates that when Sir Leolin Jenkyns introduced him to the archbishop of Canterbury, who was at dinner, he, "A.W." saw "John Eachard, the author of the *Contempt of the Clergy*, who sate at the lower end of the table between the archbishop's two chaplains . . . being the first time that the said Eachard was introduced into the archbishop's company. After dinner the archbishop went into his withdrawing room, and Eachard with the

(Continued on Page 600)

Another "Measure Yourself" Suggestion



MEASURE YOURSELF

- 100%—"I did."
- 90%—"I will."
- 70%—"I think I can."
- 60%—"I might."
- 50%—"I think I might."
- 40%—"What is it?"
- 30%—"I think I could."
- 20%—"I don't know how."
- 10%—"I can't."
- 0%—"I won't."

Practical Don'ts on Church School Worship

By *W. Edward Raffety, University of Redlands, Redlands, California*

CHURCH school leaders are giving more attention to worship in the church school than ever before. Best religious educators agree that church school worship should be graded. This needs only to be mentioned, not argued. Instruction, in the best schools, is graded. Programs of all descriptions, recreation, service, and other related interests are all graded, or should be. We are so fully committed to the necessity of graded worship that we may truly say unless worship is graded it is not worship. Unless those beginners understand, they do not worship; unless those juniors know what they are doing, it is perfunctory performance and not worship at all. All program parts, i. e., the elements of worship, such as Bible portions, hymns, prayers, stories, must be channels of real expression.

In many church schools where the departments cannot meet in separate assembly rooms for worship programs, the general superintendent of the school is the one held responsible for planning the service of worship, and he should take into consideration the limitations of age groups. On the assumption that the school does not have a director of worship, the privilege belongs to the superintendent.

Where the school worships by departments, the departmental officers should major on worship services. In the larger, stronger schools, the paid director of religious education should give valuable assistance.

We venture to offer to those who carry responsibility for church school worship certain cautionary counsel.

It is humbly held, confidently believed, that most superintendents or departmental principals or others directly responsible for worship programs will profit by this negative approach to what is one of their chief church school problems. Many a superintendent of a one room school realizes that it is his official and personal privilege to be a real leader of his school in its worship services. Likewise, in the departmental school, the principal of the department is conscious of leadership responsibility. We truly hope that they may find practical help in the following concrete suggestions.

One. Don't substitute "opening exercises" for periods of real worship. How easy it is for the busy church school worker, so engrossed in his everyday duties, to let his church school programs go until the last minute! If it is at all possible, he should put a fence around one night each week and claim the hours for his church school. It is only by religiously setting aside a regular weekly period that he can be sure that other things will not crowd in and break down his fidelity to his

No this is not a negative article. Every "don't" has a positive suggestion for making the worship atmosphere of the school what it should be. Pass the suggestions on to your superintendent and let him check up on his own attitude and methods.

school. The worship leader who repeatedly finds himself before his school with a hymn book in hand hunting for a hymn is a derelict to his duty. The whole school or department knows he is lazily loafing on its most important job. They may silently, but surely, hold him in contempt for minimizing his position. His worship programs should give evidence of forethought and a desire to bring the school into worshipful attitudes. As the teachers major on teaching, he should major on the worship services.

Two. Don't plan worship services merely to fill in the time for tardy Toms, teacher Toms, and pupil Toms, to slip into their places. There are always good excuses for some people being late, but for many it is a question of deliberately planning to start in time to arrive on time. Many worship leaders are embarrassed by school laggards who delay things. Worship programs should be as far as possible timed in the preparation. Then, when used on Sunday, they should begin on time and close on time.

Three. Don't fail to plan far in advance all details of the worship service, carefully making the assignments, and then making sure that the assignees are ready. Having made up his mind that he will be a leader of worship, instead of a conductor of opening exercises, the

leader will faithfully prepare his worship programs. To be sure of most helpful and appropriate services, he will find it worthwhile to associate with himself in the construction of programs certain helpers from time to time, making sure, if his program is for the whole school, that age groups workers share in this work. This counsel likewise is important for leaders of departmental programs. Conference is needed that programs may be suited, that best participants may be chosen, and that more widespread interest may be secured. Younger members of the school, being utilized as helpers, need coaching so that the different parts of the program, if assigned, may be uniformly acceptable.

Four. Don't call too often on the same person for prayer. There is probably no part of a worship program where greater care should be exercised in the selection of the participant. There are many sincere, devout people who seem to be unable helpfully to lead a group in prayer. At the same time, it is a mistake to use too frequently a few capable ones. Certainly it is a grievous blunder to call on any one individual repeatedly from Sunday to Sunday.

Five. Do not "overwork" the Lord's Prayer. This practice leads almost always to the saying of it instead of the praying of it. Some leaders are to blame for this because they announce, "We will now say the Lord's prayer." This model prayer, so beautiful and universally known and loved, should, however, not be made so commonplace by monotonous repetition that the edge goes off of its meaning. We are not heard for our much repeating, even of this, the best known prayer in the world. When used, it should be prayed slowly, reverently, quietly, with understanding and earnestness.

Six. Don't use set forms until they become mechanical. The wise planner of worship programs knows full well the advantage of familiar procedure, but at the same time realizes that rote performance, mere word flow of formalism, is not worship. A common program framework may be used for a month and then repeated a few months later. A variety in the use of the elements of worship usually keeps the mind alert and worship sincere.

Seven. Don't use the worship period for instruction of any kind. The worship program may itself be instructive, indeed should be. What is meant is that the period of worship should not be used to teach Bible verses, new hymns, prayer responses, or anything else. It is not a teaching service. The meaning of materials used in a worship service should be made plain to pupils, but at other times. The elements of the program are or should be channels for free, reverent expression of the soul's yearning for and joy in fellowship with God.

Eight. Don't try to conduct a worship service while pupils are noisy or inattentive. It is not always a pre-adolescent, wiggling boy or fidgety girl that generates noise. We have known some whispering adults whose inattentive courtesy simply paralyzed a leader's ability to lead a worship service. Such a disturber should not be tolerated no matter who he or she is. Teachers of young or old alike can set a worthy example, and if serious situations arise, they can quietly, tactfully, and privately appeal to a sense of honor in the pupils and thereby enlist their cooperation in making possible real worship in the school or department.

Nine. Don't expect some mystical magic to make worshipful thoughts come out of cheap jazz music. What an important part music plays in the program of church school worship. The cheap, jazzy jargon type of instrumental or vocal music can wreck any worship service ever planned. Of such trashy, grating, discordant stuff let the program maker beware. It is as much out of place in a worship service as a Russian toe dancer would be in a church prayer meeting.

Ten. Don't use the same people as leaders too often. It is best, of course, for the superintendent or principal usually to be in the background during the service. He needs unusual good sense in selecting worship leaders and participants. Experience will be his best teacher; wise associates his best counselors. The program appearance often of a favorite few deadens interest and checks spontaneous, hearty cooperation.

Eleven. Don't call on anybody to pray who is known to be a "world traveler" in his prayers, starting at "Jerusalem" and going to the "uttermost parts of the earth." We know one such, a devout servant of the Lord. When first heard, his worldwide compass of the missionary enterprise was appreciated, but after a few times the well-worn, world encircling prayer routes became so well known that the effect was disastrous to devoutness. The mind simply rebelled at the monotonous missionary travellologue. It is far better to use simple prayers than cyclopaedic ones. Earnestness and

The Publisher As A Preacher

AFTER all, publishing a magazine is very much like running a church.

The preacher has his service each Sunday. We have ours but once a month. Into it go weeks of preparation. Through the medium of the printed page we preach our sermons and make our suggestions, each one seeking to help the kingdom of God.

Our subscribers are our members. The preacher counts his by the hundreds. We count ours by the thousands.

It costs less to belong to our church. The local church is supported by members who contribute from a few cents each week to several dollars. Most of our members pay less than four cents each week.

The welfare of the church depends upon prompt payment of its pledges. If pledges are not paid regularly, the minister may find his check delayed. He is penalized for the thoughtlessness of his members. The same thing is true here. The publisher depends upon prompt remittance of subscriptions. When they are delayed he is embarrassed by the thoughtlessness of his members. The examination of financial statements in your church at the end of a quarter is not much different from the examination which goes on in the publisher's office.

The greatest reward which can come to the preacher is the consciousness of a hard task well done. The honest publisher is seeking the same satisfaction.

The publisher does not have the emotional reaction which the minister secures by facing a large and enthusiastic congregation. But he does get a stimulus from the splendid letters which come from time to time commanding him for the work he is trying to accomplish. And just as in the local church some man, realizing that he is in arrears in his account, sends a check to cover the amount, just so, once in a while, some thoughtful reader takes a personal inventory and says: "Those men on *Church Management* are doing a mighty fine piece of work. I am going to send them a check today to pay my subscription up to date."

brevity are twin graces of effective prayer participants.

Twelve. Don't ever permit anyone flippantly to read the Scriptures. Sometimes the glib tongue ruins a sacred scene in the book of books. In prayer we talk to God; in the Book he talks to us. The uses of the Bible portions in worship programs are varied and should be, but in every instance the ones chosen to participate should reverently read or recite the holy message. The public reading of the Bible is a personal interpretation of its truth. No superficially minded person should be asked to elocutionate the words of the Scriptures. They should be read with understanding and a reverent sense of their significance.

Thirteen. Don't sacrifice a true worship spirit by hurrying through the service (better omit parts than race through them). The worship leader must never allow a late beginning or an unexpected situation to force him to prolong unduly the program. This is in fairness to the teachers when the teaching period follows. Every pre-

caution should be taken in advance to measure the parts, and then if certain features consume too much time others should be reduced accordingly, e. g., one stanza instead of three or four of a hymn, or it may be its omission entirely. A skilful leader will sense the time element and keep his hand on the pilot wheel.

Fourteen. Don't fail to put variety in the programs, but never at the expense of unity and reverence. A worship service is not a vaudeville with a program of musical and declamatory stunts. The responsible leaders should not permit mere entertainers to have any place whatsoever on the worship program. Dramatic or musical abilities are desired, but both should be sublimated by the spirit of reverence and therefore made instruments of genuine worship. The several elements of a service of worship can be used in so many ways that there is no excuse for lack of variety. The move-in-a-groove sameness prevents vital interest and defeats the objects of worship.

Fifteen. Don't be satisfied with "any old hymn" book that may have been donated or wished on to the school or department. Unfortunately, the making of some kinds of hymn books has been so fully commercialized that they have been cheapened and contain many hymns not suited for use in real worship. They are dear at any price. On the other hand, there never were more fine hymn books for church schools. These for the most part are published at reasonable prices. Especially should the hymn books be graded for the age groups concerned.

Sixteen. Don't make worship an end in itself. We rightly insist that every part of the program shall lend itself to the spirit of worship, that the whole service shall be reverent, and we cannot overemphasize this, but the outcome of all worship should be love in action, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." Spiritual ecstasy that does not eventuate in unselfish service may itself be selfish. We worship that we may be inspired to serve. The child that comes out of his department anxious to do some kind deed has been a real worshipper. The adult who "sings his head off" on Sunday and on Mondays shuts his heart against a needy neighbor is a pagan, not a worshipper of the unselfish Christ.

Seventeen. Don't expect a worship spirit when participants are physically uncomfortable. We understand full well that it is quite possible for some mature individuals to be very worshipful, even in almost distressing circumstances, but church school groups, especially of children, trying to worship in a cold or overheated, in a stuffy or poorly lighted room find it most difficult.

Eighteen. Don't leave any item of the program to the chance appearance of somebody's friend wholly unknown to you as the responsible leader of the service. Many a well planned church school worship service has been ruined by the introduction of a stranger for a "few remarks." To be a minute man at such a time is a rare gift. Not only as to length but for content, the leader runs a risk.

Nineteen. Don't let Old Man Cant, or Old Lady Stiffness, or Young Lady Giggles, or Young Man Frivolity even peep through the door of the worship room. Some leaders seem to be "lucky" on drawing long faces for helpers, cant specialists, or it may be silly performers who know not the A.B.C. of a worship service. In children's groups the boy or girl who just can't keep from giggling better be a listener in the group than a leader on the program.

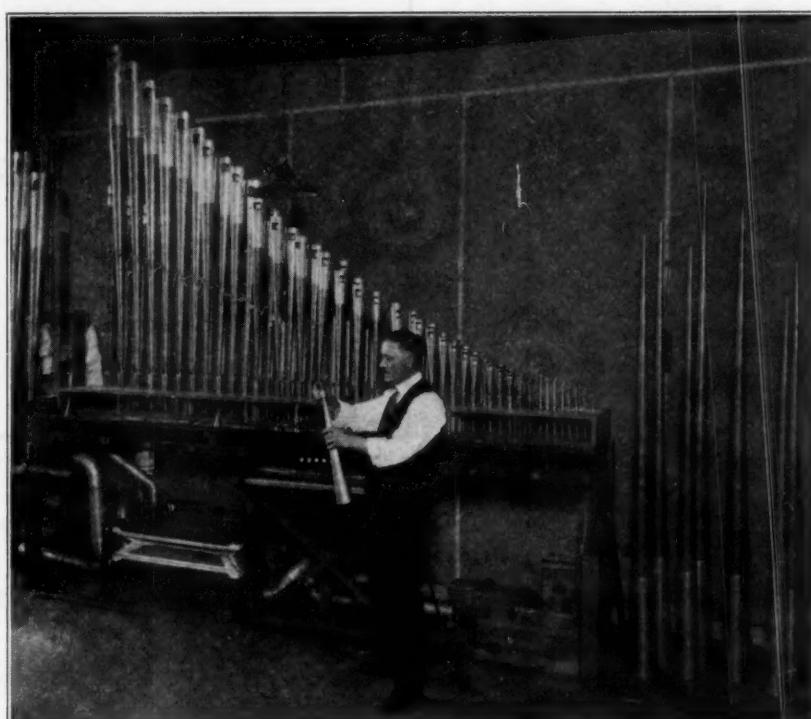
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Proper Tonal Design Of An Organ

By Alfred G. Kilgen of Geo. Kilgen & Son, Inc., St. Louis

MANY years ago organ builders learned that an organ should be so designed that it would meet the tonal requirements in the particular church. They also learned that the scales (diameters) of the pipes and the voicing of them should be done with an actual knowledge of the acoustical and physical requirements of the auditorium in which it was to be placed. The really progressive builder of today faces many problems unrecognized by the builder of fifty years ago, among which is the necessity of an accurate knowledge of the special requirements and musical demands which are to be made upon the organ in the religious services of the various denominations of modern times. Between the sonorous Gregorian chants and antiphonal melodies of the liturgical worship and the massed harmonies of the simpler song service there is a variety of intermediate stages in several of which there appears a combination of the two extremes. Certain religious services call for very colorful organ tones, organs with a wide variety of tone color; others requiring less tonal variety call for a stronger and more virile ground color;—"Chaque à ses moutons," and so the style or character of the musical

service of each particular church has to be carefully considered in the preparation of a proper tonal design. This has resulted in a closer touch between the builder and the organist so that today the modern and progressive organ builder has on his staff organists of repute, prominent in the various denominations, acting in an advisory capacity, with whom they can consult on such matters, and whose knowledge of the requirements to be made on the organ for the service of each particular church enables the builder to produce an organ of much better tonal qualifications than could otherwise be assured. To enlarge upon this point a little further, take for example one of the larger theatre organs in the country. It is built, voiced and scaled in a way that it meets every physical requirement of the auditorium; it is tonally designed so that it meets the needs of the particular type of music in theatres. To place this organ in a church of approximately the same seating capacity would give an instrument that is tonally inadequate to carry out the necessary accompaniment of the average church service, even though it may be in perfect conformity with the physical properties of the church



VOICING A SET OF REEDS

building. This of course, is an extreme case, but it is nevertheless unfortunately true that many church organs have been designed by a certain class of builders wholly without a view to the requirements of the services of the particular church. Too much stress cannot be laid upon this point; viz.—that the purpose for which the instrument is to be used is a most important factor in the consideration of a proper tonal design for the organ including unification, pipe scaling, special voicing and wind pressure.

Organ building has made wonderful strides forward in the past half century along many lines but possibly along none has that advance been more noticeable than in the wonderful possibilities offered in tonal design. By means of unification—and by this is meant legitimate unification, not the extensive unification found in so many theatre organs today, the modern builder is able to afford the organist greater facility and more variety of tone color with less number of pipes than was possible in the older organs with a far larger total of pipes. Just as the display of non-speaking pipes has been placed in the discard by the modern grille, with a resulting better tone opening, so with the modern improvement in voicing it has been proven that better effects can be obtained by a careful and skillful scaling and voicing of a less number of pipes than was ever possible with the inferior voicing and disproportionate scaling of a large number of pipes in the days gone by. The tonal value of an instrument does not depend upon the number of pipes in the organ but upon the selection of material, scale and voicing of the registers necessary to a perfect ensemble. This, however, calls for great care and skill which only the best equipped builder can judiciously use. The artistic conscientious organ builder is not only the best informed on these necessary qualifications for a proper tonal design, but, from his knowledge and experience, is the only qualified party to solve the many problems which confront the designer and to give practical and satisfactory solutions.

A conference of the church organist with the organ builder of established reputation, taking into consideration the points stressed in this article, will usually result in an organ the tone of which will be eminently satisfactory for the church and its services.

When better records are made, somebody will break them.—Post-Dispatch.

Visitor: "Is Signor Mussolini alone just now?"

Signora Mussolini: "Yes, he's in conference."—Judge.

The Bible Through In A Year

EV. WILLIAM K. ANDERSON of the First Methodist Episcopal Church, Butler, Pa., has devised a plan and an outline for securing the reading of the entire Bible in a year at a reading average of three and one-half chapters per day. Dozens of people are following the plan and he uses the mid-week service for keeping check on the reading. Old and New Testament readings are interspersed to add variety to the readings. Both sides of the pledge card are shown below.



TO INSURE A Happy New Year

READ YOUR BIBLE THRU IN 1928

(3½ Chapters a day)

Finish Each Book On Date Indicated

Old and New Testaments are alternated for variety's sake.

Genesis	Jan. 16
Exodus	Jan. 28
Matthew	Feb. 6
Leviticus	Feb. 14
Numbers	Feb. 25
Mark	March 1
Deuteronomy	March 11
Joshua	March 19
Luke	March 27
Judges	April 3
Ruth	April 4
John	April 11
1 Samuel	April 21
2 Samuel	April 28
Acts	May 7
1 Kings	May 14
2 Kings	May 22
Romans	May 27
1 Chronicles	June 5
2 Chronicles	June 16
1 Corinthians	June 21
2 Corinthians	June 25
Ezra	June 28
Nehemiah	July 2
Esther	July 5
Galatians	July 7
Ephesians	July 9
Job	July 22
Philippians	July 23
Colossians	July 24
Psalms	Sept. 6
1 Thessalonians	Sept. 7
2 Thessalonians	Sept. 8
Proverbs	Sept. 18
Ecclesiastes	Sept. 22
Song of Solomon	Sept. 24
1 Timothy	Sept. 26

2 Timothy	Sept. 27
Isaiah	Oct. 17
Titus	Oct. 17
Philemon	Oct. 18
Hebrews	Oct. 22
Jeremiah	Nov. 7
Lamentations	Nov. 9
James	Nov. 10
Ezekiel	Nov. 25
1 Peter	Nov. 26
2 Peter	Nov. 27
Daniel	Dec. 1
Hosea	Dec. 5
Joel	Dec. 6
Amos	Dec. 9
Obadiah	Dec. 11
Jonah	Dec. 11
1 John	Dec. 12
2 John	Dec. 13
3 John	Dec. 13
Jude	Dec. 13
Micah	Dec. 15
Nahum	Dec. 16
Habakkuk	Dec. 17
Zephaniah	Dec. 18
Haggai	Dec. 19
Zechariah	Dec. 23
Malachi	Dec. 24
Revelation	Dec. 31

Fifteen minutes a day will see you through your Bible in 1928.

Can you spend 15 minutes in any better way?

1928 BIBLE READERS CLUB
Methodist Church
Butler, Pa.

I will do my best, with God's help, to carry out this schedule.

Signed
January 1, 1928.

With God's help, I did.

Signed
January 1, 1929.

The praying church is the winning church.

Stewardship puts the Golden Rule in business in place of the rule of gold.

For thou must share, if thou wouldst keep

That good thing from above;
Ceasing to share, you cease to have;
Such is the law of love.

Co-operative Christianity is undefeatable.

The secret of life is not to do what one likes, but to like what one has to do.—Ruskin.

Reputation is the world's measure of a man. Character is what he really is.

Anyone can plant radishes; it takes courage to plant acorns and wait for the oaks.

Practical Don'ts on Church School Worship

(Continued from Page 591)

Twenty. Don't have Bibles, hymn books, and programs distributed after the service starts. The boy scout motto, "Be prepared," is a good one for all who conduct a period of worship. Without interruptions of any kind, the service should move right on, item by item, to the very end, if possible, without any announcements.

Twenty-one. Don't let late comers break into the service. Plan to have ushers at the door to receive tardy ones and seat them at the rear where they can wait until the program is completed. This suggestion is not intended to work hardships on anybody. Seats can be reserved. Sensible people, young and old, understand. Frankness and kindness will win. And the spirit of real worship will be conserved.

Twenty-two. Don't put the worship period at a time in the school or departmental session when its real value will be dissipated. At the vestibule of the session, wait and worship. The best preparation for a fruitful, teaching period that the leader can provide is a genuinely helpful worship service.

Twenty-three. Don't forget, first, last, and all the time that real worship for boys and girls, for young people and adults, is conscious fellowship with God. Let everything and everybody come under the dominance of this idea and ideal.

To give heed to such simple yet necessary counsel concerning worship ought to enable those who are responsible to plan wisely the services that will mean much for the spiritual tone of the whole school.

In the best organized church schools there is a director of worship with a strong committee on worship as his constant advisors.

WHAT MINISTERS' CONFERENCES ARE DOING

In connection with the preparation that is being made for the forthcoming Quadrennial Meeting, marking the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of church co-operation conducted through interdenominational ministers' organizations. Every minister who reads this paragraph, who is a member of an interdenominational ministers' organization, is requested to send to Secretary John Milton Moore, 105 E. 22nd Street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the inter-church activities in which it engages.

THE PASTOR SAYS
By John Andrew Holmes

Sending our religion to the heathen may be defended on the ground that it is wise to ship abroad whatever we do not wish to use at home.

Sunday Company

Roy L. Smith, D.D.

"I WAS very sorry to miss church last Sunday, Doctor Smith, but we were entertaining company at our house and you know what that means."

The speaker was a housewife whom I had met on the elevator in one of the down town department stores. Her family were regular attendants at our church and among those who could usually be depended upon to be present unless prevented by some unusual circumstances. I had heard that same excuse many times before, but for some reason it had never sounded so inadequate as it did that afternoon.

"Why didn't you bring your company to church with you?" I queried. The woman hesitated, a little embarrassed, and then replied lamely, "Well, they didn't mention it and I did not know whether they would be interested in going to church."

She got off the elevator at the dress goods floor and I went on up to the business offices, but I went on thinking. "Why don't people invite their company to church? Do they have some fear that it would be intruding upon the religious convictions of their guests to invite them to worship with them? Do they have some sort of fear about extending an invitation? Are they ashamed of their church? Are they timid about letting their guests know that they are habitual churchgoers?"

Then my thoughts turned to the guest. No matter how much he may be interested in church-going his posi-

tion as a guest leaves him comparatively little opportunity to suggest a worship service. His host is planning the visit and his pleasure is at his host's disposal and control. Moreover, it sometimes happens that he knows little or nothing about the church going habits of the family with whom he is staying.

That the problem is not uncommon any minister will testify. Thousands of homes consider company as a perfectly valid reason for absenting themselves from church. In an effort to influence this situation in favor of church attendance we devised a card for the membership of Simpson Church, Minneapolis, a fac-simile of which is reproduced here.

A campaign of visitation was begun by the church staff which consists of a pastor, three assistants and a deaconess. We called on every family in the membership and left one of these cards with them. In many cases we assisted them in hanging the cards just inside the front door where it can be easily seen by incoming or departing guests.

The card is handsomely printed on heavy mat board in three colors and hangs by a silk cord. Its very appearance is attractive enough to give it a place on the walls of any home. The subtle suggestions it carries have a good effect upon the members of the homes as well as upon any guests it may be entertaining. After reading such an announcement on the wall, the

This Family Is Affiliated With

SIMPSON METHODIST CHURCH

(Twenty-Eighth Street and First Avenue South)

and plans to attend the services each SUNDAY. We know of no better way to express our hospitality to guests and friends than to invite them to accompany us. We can promise interesting and helpful services and an hour most profitably spent.

PLAN TO GO WITH US TO CHURCH

guests are prepared to accept the invitation which is likely to be extended. The family, on the other hand, having such a card hanging on their walls, are under a certain obligation to extend the invitation.

The membership of the church welcomed the cards with a real enthusiasm. As we put them out it was not at all unusual for people to offer us payment for them. Not one family in a membership of more than two thousand showed the least irritation over the proffer of the card and hundreds of them are today hanging in the homes.

Following up the card have been announcements from the pulpit and through the parish paper that the pastors would be delighted to meet the visitors and guests at the close of the services. The net result has been a noticeable increase in the number of families who bring their company to church.

Pilgrim's Progress

(Continued from Page 584)

ing, the spotlight blacks out into immediate darkness, the organ changes its melody to *Believe me, if all those endearing young charms*, while on the unlighted stage, concealed almost as effectively as if by a thick curtain, the participants make ready for the next stage picture.

"Tonight, our prisoner is thinking of the day when he was married. Something in the life of the tinker's son had lifted him from the disgrace of his trade, for a comely lass gave her heart to him, and though she was an orphan, she brought to him as her dowry gifts which he greatly valued all his life—two books of her very own, *The Plain Man's Pathway to Heaven*, and *The Practice of Piety*."

Lights brighten to reveal a tableau of a young bride unpacking her dowry chest, and giving her two precious books to her delighted husband.

Darkness suddenly. The organ plays *Just as I am*. The preacher reads:

"Once again he sees himself engaged in his dreadful struggle with sin. The Sabbath games on the village green were a constant temptation to him, as a young

man. He watched his friends and neighbors enjoying themselves, and often yielded half against his will to the temptation. Then he condemned himself in agony and shame, believed that he had offended the Holy Spirit, called himself a Judas, felt as if his body was bursting with Judas-like anguish, and knew that he was eternally lost."

The spotlight comes up, while young Bunyan pantomimes the appropriate gestures of temptation, yielding, and remorse.

Lights out. Organ plays *O Happy Day that Fixed My Choice*. Preacher reads:

"He could live once again through those wonderful hours when he first met Gifford, the Baptist minister of Bedford. Gifford himself had known the terror of sin, and so he could be of help to Bunyan. Patiently the pastor led the young man out of darkness into the marvelous light. One day he baptized the new convert in the clear waters of the river. Bunyan never forgot the lovely welcome into the church which was extended to him by three smiling and saintly women 'who spoke as if joy had made them speak'."

Light comes slowly up, revealing appropriate tableau.

Lights out. Organ plays *My Jesus I Love Thee*. Preacher reads:

"He recalled his first trials as a preacher, how persecution soon developed about his teaching. He used to say in his sermons, 'If you are children of God, live together lovingly. If the world quarrel with you, it is no matter. But it is sad if you quarrel together. Dost thou see a soul that has the image of God? Then love him, love him. Say 'This man and I must go to heaven some day'. Serve one another. Do good for one another. If any wrong you, pray to God to right you, and love the brotherhood.' Once as he finished preaching, the soldiers of the Catholic king seized him, told him that he had a divine gift

which he must not neglect, and that was repairing kettles, and thrust him into jail."

Light comes up and remains at bright through appropriate pantomime action.

Lights out. Organ plays *Home, Sweet Home*. Preacher reads:

"As he sits here musing, he thinks of the weary months of imprisonment, now lengthening out into years. He had patiently learned to make the tip ends for shoe-laces. He had preached to his fellow prisoners, and formed them into a little Baptist church. He had read his two books over and over again. But back home, his wife and children were languishing in poverty and loneliness. One little blind daughter, named Mary, broke his heart with pity."

Light comes up, revealing appropriate tableau.

Lights out. Organ plays *Abide with Me*, and continues with this to the end. Preacher reads:

"He had started several days before to write a long essay on 'The Christian Life as a Pilgrimage'. Suddenly, tonight, his mind was thronged with ideas, gleaned from his past experiences."

The prisoner Bunyan, who has been watching these memory scenes with intense interest, drops his head wearily on his table, and seems to sleep. The stained glass window over the pulpit platform lights up as the preacher reads:

"He was a pilgrim. As if in a dream, he visited quagmires and pits, steep hills, dark and horrible glens, soft vales, sunny pastures, a gloomy castle, where the courtyard was strewn with the skulls and bones of murdered prisoners, a town all bustling and splendid, like London on Lord Mayor's Day, the narrow path, straight as a rule could make it, running on up hill and down hill, through city and through wilderness, to the Black River and the shining gate."

As the next paragraph is read, the spotlight opens up quickly to

(Continued on Page 598)

Sir Galahad

A Pictorial Consecration Service

THE order of service here is that which was used in the East Side Methodist Episcopal Church of Sioux Falls, South Dakota. The consecration service which follows was written by Rev. W. Murray Allan, the pastor of that church. We have appended to the material received from Mr. Allan the lecture *The Eyes of the*

Heart by Henry E. Jackson which is found in his book *Great Pictures as Moral Teachers*. The illustration is from Church Management cut service. The various suggestions offer an almost complete service for a special young people's service based on one of the most fascinating of dream stories.

ORDER OF SERVICE

Processional—*Pilgrim's Chorus* from *Tannhauser* (Wagner)
The Call to Service—*Stand Up, Stand Up for Jesus* No. 178

Prayer

Prayer Hymn—*I Need Thee Every Hour* No. 169
The Knight's Armour—*Ephesians 6:10-6*

Offertory—*Narcissus* (Nevin)

Hymn of the Conflict—*Onward Christian Soldiers* No. 205
Reading—*The Quest of the Grail* (Excerpts from *Idylls of the King* by Tennyson)
Hymn of Aspiration—*Follow On* No. 117

Interpretation of Picture *SIR GALAHAD* by Geo. Frederick Watts

Text I Tim. 4:12

Consecration service featuring brief dramatization of Sir Galahad before his departure in search of the Holy Grail.

(Sir Galahad impersonated by Paul Nutting)

Closing Hymn of Consecration—*O Jesus, I have Promised*
Benediction

The Eyes Of The Heart*

By Henry E. Jackson

IN Walter Pater's *Marius, the Epicurean*, an Italian mother tells her son that his soul is like a white bird, which he must carry in his bosom across a crowded public place. Would it reach the opposite side unruffled and unsold? The question of this anxious Italian mother is typical of all thoughtful mothers. The task which such mothers set for their sons, the task of keeping their souls undishonored, is the most difficult achievement in life. If the pathway to it is long and steep, it is the pathway that leads to sovereign power. It is the universal law that things most worth while are always the most difficult. The youthful Sir Galahad, of the old legend, stands as the representative of

the class, larger than is sometimes supposed, of those who succeed in the attempt. The story of his achievement and its results is told in Tennyson's poem and embodied in Watts' picture of the spotless knight of the Arthurian epic.

As the knights of the Round Table provided a center for mediæval chivalry, so the Sangrael, or royal blood, the Holy Grail, "the cup from which our Lord drank at the last sad supper with his own," provided mediæval religion with a center for its aspirations. In the legends of Parsifal and Lohengrin and Arthur, the elements of knightly heroism and religious aspirations are wedded together. Tennyson has made the legend of Arthur live again in his *Idylls of the King*. The knights of King Arthur go in search of the Grail. The mystic symbol is such that at the same time and place it

could be seen by some and not by others. To some it seemed veiled with a luminous cloud. The knights had a vision of it manifested in proportion to their purity. One knight alone, Sir Galahad, the knight of virgin heart and will, the knight who knew no fear, he alone saw the Grail, clear and distinct.

The moment represented in Watt's picture of him is the moment when the heavenly vision of the Grail is revealed to him in the luminous sky through a break in the trees. He dismounts from his white horse and stands fascinated with the vision which lights up his face and armor.

Both the legend and the picture seek to represent the truth that purity of heart gives men power to see things which men without it cannot see. They seek to give concrete form to the statement of Jesus that the pure in heart are blessed, for they shall enjoy the vision of higher things, especially of God, denied to those who indulge their imagination in sensuous images. Galahad's purity put what Paul calls, "eyes in his heart," gave him the faculty of faith or imagination, by means of which he could see what no physical eyes ever see. One of Arthur's knights confessed the truth of this when he said—

"Then every evil word I had spoken once,

And every evil thought I had thought of old,

And every evil deed I ever did

Awoke and cried, 'This quest is not for thee,'"

It is only Galahad who can say to the King—

"I saw the Holy Grail and heard a cry—

O Galahad and O Galahad follow me!

'Ah, Galahad, Galahad,' said the King, for such As thou art is the vision, not for these."

The passionate desire, the "cry of the human" to approach and mingle with the divine, common to all religions, can be satisfied only in proportion to purity of heart. Plato gives a practical application to the power of vision which purity gives. In speaking of what constitutes a good jurymen, he said that to be qualified to administer sound justice, he must be free from the taint of evil habits, and must have been pure-minded from his early youth. In order to deal with evil, he must be guided by knowledge of it, not by personal experience. "Your smart and suspicious jurymen," says Plato, "who himself has been guilty of crimes, fancies himself knowing and clever,

*From the volume *Great Pictures as Moral Teachers* published by the John G. Winston Company. Used by special permission.

but when he comes to deal with men of years and virtue, he shows himself to be no better than a fool, with his mistimed suspicions and his ignorance of a healthy character, due to his not possessing any example of such a phenomenon." Then Plato states the general principle that vice can never know both itself and virtue, but virtue in time acquires a knowledge at once of itself and of vice. Is not Plato right? It is surprising how the pernicious fallacy persists that an experience of evil gives a man a truer knowledge of life. Impurity of heart destroys the capacity for any true knowledge. Darkness can know only itself, and that only in part; but light knows itself and also its opposite, darkness. It is the Galahads who see, not only the highest in life, but the whole of life.

In Watts' picture a sword hangs by Galahad's side to indicate that he is not a mere dreamer, but a stalwart fighter. Purity gives, not only power of vision, but power of achievement. Goodness is essentially strong, evil is essentially weak. Galahad's purity gave him the strength of ten. The vision of the Grail gave him power to perform.

"And in the strength of this I rode;
Shattering all evil customs every
where,

And in the strength of this, came
victor."

They called Parsifal "the guileless fool," but he it was who wrought the salvation of Wagner's drama.

It is not without significance that the only knight of Arthur's court who saw the Holy Grail was the youngest knight of the Round Table. The strength of youth lies in the purity of its ideals and the warmth of its enthusiasm. And it is a fact of history that it is not to the cautious, calculating men of experience, who have exchanged their ideals for their comfort, but to the vision-seeing chivalrous youth, that the great causes of God owe their greatest debt.

There is a kind of energy which scientists call "energy of position." It is locked-up motion in an elevated body. A pile-driving machine illustrates it. The ram is slowly elevated to the top of the machine. When it is freed by the releasing hook, it falls with accumulated force on the pile-head. The stored-up energy of position is converted into energy of motion. Likewise moral elevation gives practical efficiency. Moral feebleness destroys it. Tennyson was true to life when he made Galahad to be the most effective warrior of all the knights. During the riot in Paris in 1848, a mob swept down a street blazing with can-



My good blade carves the casques
of men,
My tough lance thrusteth sure;
My strength is as the strength of
ten,
Because my heart is pure.

non, killed the soldiers, and spiked the guns. A few blocks beyond it was stopped by an old white-haired man, who uncovered and signaled for silence. Then the leader of the mob said, "Citizens, it is De La Eure. Sixty years of pure life is about to address you!" Purity of character is a more effective force than cannon. If men are to be effective as Galahad was, they must, like him, wear "the white flower of a blameless life." When Ulysses went to Circe's isle, he accomplished what none of his companions were able to do, because Hermes gave him for protection the little flower "moly." The flower's real name and meaning was "Shield-Heart, White Integrity."

"Traveller, pluck a stem of moly,
If thou chance at Circe's isle,—
Hermes' moly, growing solely
To undo enchanter's wile."

THE CONSECRATION

Following the interpretation of the picture the organist played a portion of the *Pilgrim's Chorus* (Wagner). Sir Galahad in knight's costume with shield and sword came down the aisle and stood at the Round Table which had been placed on pulpit and served as the altar. He stood at attention while the soprano sang *I Would be True*. At the conclusion of the song, Sir Galahad doffed his helmet, placed it at his side and knelt offering the following prayer:

Give me clean hands, dear Father,
clean words, and clean thoughts;
help me to stand for the hard right
against the easy wrong; save me
from habits that harm; teach me to
work as hard and play as fair in thy

sight alone as if all the world saw;
forgive me when I am unkind; and
help me to forgive those who are un-
kind to me; keep me ready to help
others at some cost to myself; send
me chances to do a little good every
day, and to grow more like Christ.
Amen.

The pastor then recited the words of John Oxenham's poem *The Ways*. The choir then sang *O Jesus, I have Promised*.

At the close of the first verse Sir Galahad arose, put on his helmet and came to attention. During singing of second verse he drew his sword and came again to attention, sword at hilt while he stood looking out across the church as if beholding the vision glo-
rious. The pastor then read the words of Merlin:

Not of the Sunlight!
Not of the Moonlight!
Not of Starlight!
O Young Mariner,
Down to the haven
Call your companions,
Launch your vessel,
And ere it vanishes
Over the margin
After it, follow it,
Follow the gleam.

Choir then sang third verse of *O Jesus, I have Promised* and Sir Galahad, sword at hilt, eyes looking off as if seeing the Holy Grail moved from the altar down the aisle and out. The people then were asked to bow in prayer and a consecration service followed in which each person quietly lifted the soul to the Great White Knight in prayer. The pastor's prayer closed with the words of a poem, the author of which I do not know.

Keep in thy pierced hands
Still the bruised helmet,
Let not their hostile hands
Wholly overwhelm it.
Bless my poor shield for me,
Christ king of Calvary,
Keep thou my sullied mail,
Lord, that I tender, here at the altar
rail,
There let thy splendour, touch it at
once—
And I go-stainless to meet the foe.

The knight's costume, sword and shield I was fortunate enough to have loaned me by the local Demolay Lodge. It was of white satin with the Sir Galahad red cape and made a most striking picture. The Round Table was presented as follows:—Communion Table with black cloth completely covering it, two candles, one at each end of table and the communion cup I placed in the center. When Sir Galahad entered the lights were put out and the candles lighted, making a most effective scene. The spotlight followed Sir Galahad as he entered and remained on him during the dramatization. An indirect lighting system set off the picture during the pastor's interpretation of the great Watt masterpiece.

* * *

The United Lutheran Church was successful in its recent Campaign to raise a \$4,000,000 pension fund to provide for aged and disabled ministers. It has enabled the United Lutheran Church in America to increase its retirement allowance to \$600 per year which is twice the present allowance.

Movies Fill This Church

By Marcellie Conkling, San Jose, California

A PROGRAM which has brought a capacity crowd to the evening service of the First Congregational Church of San Jose, California, has been largely the result of a new program instigated two and a half years ago. Prior to that time just a small group of fifty or seventy-five persons attended the service. Many of these, no doubt, came from a sense of loyalty. Today the crowd, which is composed mostly of former non-church goers, comes early for the evening service for seats are at a premium.

Services Should Not Duplicate

These results are indeed gratifying and the method and plan behind such a program is worthy of study. The reasons for lack of attendance for the evening service were carefully studied before this new program was adopted. The church, which is located in the down town section, was drawing its constituency from all over the city. It was obviously a hardship for many of the members to attend two services, and if they did, the evening service was more or less a duplication of the morning service. That is, it was reaching the same general class of persons when there were hundreds within the city who never attended any church service. Fred W. Morrison, pastor of the church, felt that if a program could be introduced which would reach these non-church goers and the young people, it would be a real service to the community.

A program along the general lines of the open forum, in which vital social problems were discussed, was first introduced, but this seemed in direct competition with the work of other churches. It proved attractive to those church tramps who drift around from church to church as fancy strikes, but it was not getting the non-church goers.

It was those persons unaccustomed to attend church, the people whose lives had scarcely been influenced by the church who should be reached.

For this reason the moving picture was adopted as part of the regular evening service.

It is not to be assumed that the moving picture is the evening service. It is only a part of it. Through its use hundreds of non-church goers have been attracted to the church, have come to see a picture and have returned

to participate in a service which is spiritual and uplifting.

Yet, the picture is not apart from the service. Mr. Morrison builds his sermon around the general picture theme and the music, singing and prayers all revolve around this theme. All songs, scripture readings and prayers in which the general audience participates are thrown on the screen. Incidentally the audience, itself, participates in a large part of the program in this way. An outline of the evening program is

The moving picture is not the "whole thing" in this service. But it plays a very important part. I think that ministers who have been trying to think their way through in the matter of motion pictures will be more than pleased with this story of the First Congregational Church of San Jose.

here given:

Organ Prelude at 7:25 p. m.

Lights go out 7:30

Introductory slides

This is not a picture show. It is a service of worship. Be quiet. Be reverent. Join heartily in the hymns.

Readings and Prayer

A Call to Worship

Chosen from scriptures

Slides with poetry or readings suggesting theme of service.

Hymn

Scripture Reading

Hymn

Prayer from Orchard, Rauschenbusch, Prayer Book, Daily Altar, etc.

Solo—quartette—etc.

Sermon

Film—1st and 2nd reels continuous

Offering

Film—3rd and 4th reels

Announcement slides

Film—5th and 6th reels

Prayer by minister in semi-darkness

Lights go on

Postlude

The pictures are selected from the best of the regular current drama. Some which have been shown are: *The Man Who Played God; His People; Evolution; The Goose Hangs High; Abraham Lincoln; Grass; As No Man Has Loved; Laddie; Isn't Life Wonderful; The Magic Garden; The Lost World; etc.*

All pictures are pre-viewed by the minister and any captions or portions which might be objectionable are cut out.

Skilful Technique Required

In one sense, when conducting such a service the church is competing with the regular moving picture houses and this is one reason why the entire program must move forward smoothly. There must be no display of amateurishness. The picture operator must be skilled, the music must be adapted to the picture and the lighting effects must be studied carefully. A perfect harmony in all these details build for respect and from respect reverence can be built.

Popularity of Program

At first the evening service was advertised in the local papers. After three months, advertising was considered unnecessary for a capacity crowd was attending and this attendance has been maintained ever since.

A good deal of tact and good judgment was displayed in the procedure of the program. The church had accomplished, in part at least, what it had hoped to do. It had filled its auditorium with non-church goers and young people. It was obvious that all care should be taken to keep this audience in attendance. The very purpose of the whole program would be defeated if such a crowd were immediately given a service "too religious." For this reason, at the very first the songs, prayers, announcements, etc., were cut to a very minimum in number and time allotment. The sermon too was very brief, for there were a group of persons, to whom the church service was quite foreign.

Evidence of the fact that the audience was unaccustomed to church attendance was clearly demonstrated during those first few months. There was a general lack of reverence, talking during the picture and a rush for the door the minute the picture was over. But, through careful educational work, through the gradual introduction of more and more of the regular church service Mr. Morrison has succeeded in changing the entire atmosphere.

Today there is an audience well trained in the ways of the church. They sit quietly and reverently through

the entire service, they participate in the congregational singing, the scripture readings and the prayers. They listen intently to the sermon, despite the fact that now fifteen or twenty minutes are given to it where formerly only about ten or twelve minutes were used.

It is now, after two and a half years of service, that this newer program is showing definite results as far as other church activities are concerned. Many families and individuals have shown definite interest in other activities of the church and have demonstrated such interest through affiliation with the church.

So it is that the First Congregational Church of San Jose has succeeded in drawing persons who were classed as non-church goers. But no longer is that classification applicable for the greater part of this audience are now regular attenders. Considering the movement from the standpoint of the young people alone, for fully half of the audience is comprised of young persons, surely the church influence is better than the auto ride or the regular theater for Sunday night diversion.

CHURCH DANCING

One of the most complete and most satisfying studies of the dance and the church we have seen is found in the spring number of *The Kit*, a journal devoted to social recreations. All phases of the modern dance are considered after a rather thorough study. The report shows that many churches are using the dance in their program but the conclusion of the report is that the dance has wormed its way in only because an inadequate social program has been provided. Another interesting feature of the publication is the inclusion of the words, music and instructions for ten folk dances suitable for church use. This number of *The Kit* sells for forty cents, but any minister interested in the question will be sent one free if he will write Church Recreation Service, 510 Wellington Avenue, Chicago, Illinois, and mention *Church Management*.

RIVER POOL

You cannot deceive me, little pool,
with your glassy surface, and lazy lily-pads,
where dragon-flies are sleeping.

That nonchalant green frog,
dropping off a willow root,
did not mislead me.

Under all this peace,
down in the jade twilight,
in silence,
your waters are running—running,
thinking of the sea.

—Charles Ballard in *The Living Church*.

Pilgrim's Progress

(Continued from Page 594)

bright, the house lights are turned on, switch after switch, and the figures named in the reading come to the platform one by one as they are introduced. Here they group themselves around the central figure of Christian himself. These characters come boldly down the aisles of the church as if out of the street or from the congregation.

"Out of his memory and his dream came figures of men, more real to him than the gaolers and the prisoners around him. Christian, the pilgrim, who was setting forth on the long journey with a heavy burden on his back; Evangelist, who helped him start and helped him all the way to the end; Obstinate and Pliable, who gave him both good and bad advice; Mr. Worldly Wiseman, who seemed at first to be a very knowing gentleman, but proved at last that he could only hinder him on his road; Apollyon, the devil of sin, who fights him back like a fiend from hell, and almost kills him; Faithful, who helps him; and Talkative, who delays him with idle chatter; and the crowds that thronged the marketplace in Vanity Fair,—all lived before his delighted mind."

When the crowd is mentioned, down the aisles come troupes of fifty or sixty people,—women with shawls and baskets, men with capes, children in happy holiday dress, soldiers and neighbors from the earlier scenes, etc., all light-heartedly on their way to Vanity Fair. They have been seated inconspicuously in the back of the church, there to enjoy the earlier part of the service, waiting for the summons of this moment. Not mounting the platform, but grouped around the central stage picture, they focus attention back upon Christian, who stands at the very center of interest, a ragged cloak on his body and a heavy burden on his back.

Lights suddenly all out again. The preacher is reading. Everything in darkness except for the candle on the prisoner's table. The crowd is escaping quietly back to the seats at the rear of the church. The central characters are leaving the platform under the cover of the darkness, and attention once more shifts to the prisoner—Bunyan, just rousing himself from his dream.

"When he awoke, he began to write, not a long scholarly treatise on the stages of human progress, but a story, so helpful, so amusing, so vivid, so wise, that it has become the great miracle book of the English language.

"Some said, 'John, print it.'

"Others said, 'Not so!'

"Some said, 'It might do good.'

"Others said, 'No!'"

"He printed it. More copies have been sold than any other book except the Bible. It has been translated into seventy-five different languages. This year, three hundred years after John Bunyan was born, the whole Christian world will be reading it over again. And we shall be seeing its magical human story made real in pageant after pageant before our wondering eyes."

Bunyan begins to write. The preacher finishes the paragraphs of reading. Bunyan writes on for several moments in the silence. Then he puts down his quill-pen, and snuffs out the candle. The church is in absolute darkness and silence for ten seconds. Then the organ begins to play again, while the prison scene is removed from the platform. The choir leads in singing softly a verse of *Abide with Me*.

(Continued on Page 606)

That we hope it doesn't cost the government as much to prosecute the rest of the men in the Teapot Dome case as it did Sinclair. If the present administration gets licked at the next presidential election, they will have only the rottenness which Harding introduced in his administration to blame.

* * *

The trouble with some women is that they have too many evening gowns and not enough aprons.

WHAT TO DO IN JUNE

A Department of Reminders

Special Days

June 3—Trinity Sunday.
June 10—Children's Day.
June 11—Saint Barnabas.
June 24—Nativity of Saint John the Baptist.
June 29—Saint Peter.

Notable Birthdays

June 5, 469 B. C.—Socrates.
June 9, 1792—John Howard Payne.
June 10, 1841—Henry M. Stanley.
June 14, 1812—Harriet Beecher Stowe.
June 17, 1703—John Wesley.

Children's Day

Of all the special days that the church celebrates Children's Day should hold a foremost place. If Jesus said "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven," we should not be backward in giving them the limelight for at least one Sunday in the year. Nothing could be more worthwhile than to combine in one great service, both the church and the Sunday school on this day. Begin this great union service a little later than the usual Sunday school hour and let it continue through the usual time given for the church service. It is well to have a committee in charge of the exercises and this committee should be composed of the most resourceful and most talented and most interested people you have available. Be spectacular; be dramatic; put on the very best program that your equipment and talent will warrant. Decorate the church profusely. Nothing will please the young people of the intermediate department better than to ask them to go out to the woods to gather wild flowers and help with the decorating. Singing canaries placed here and there amid the bower of June flowers will be very attractive. Keep the older people off the program and let the little tots have the stage and if they make mistakes and forget and execute some antics, what difference does it make? It is their day, and how the fond parents do like to see their children on the platform. If your children's day programs have been in the past, mediocre, stir yourselves and break a record this year by a marvelous production.

Vacation Bible School

A daily vacation Bible school is well worthwhile for those churches that can stimulate enough interest to carry it through. It is very hard to find volunteer teachers for this type of work. In many communities and in many churches there are some young women who have been attending normal schools and for a small sum will be willing to teach a few hours each week for the short course of the vacation Bible school. It is not wise to attempt a lengthy schedule. Morning sessions only, from three to six weeks are sufficient. Co-operation is desired where there are several churches in the same neighborhood. A division of expenses as well as teaching responsibility helps to lighten the burden.

THE MONTH OF BRIDES

By Paul H. Yourd

If certain prominent morons in the United States have their way, June will pass from the calendar as the month of brides.

Companionate marriage, which is a camouflage for licensed prostitution will blot out all the sweet sanctity of marital relationships.

It is easy enough to destroy the home. Modern city life is doing that as fast as it can. It is easy enough to shatter family relationships. The lust of mankind needs no encouragement. Because there is prevalent today a lax moral tone there is no reason for advocating policies that pander to greater laxity. Moral restraint needs tightening instead of loosening. People need a moral tonic that will enable them to be masters of their desires and passions. The moron sneers that it can't be done; while those who have the mind of Christ assert that it can.

Self-control, lofty-mindedness, purity and noble love need to be the ideals of people instead of free love and lax sex relationships.

Companionate marriage is not going to solve the problem of the relationship of the sexes. It will only aggravate the existing situation.

Censorship of both press and motion-pictures would do something toward alleviating the evil. Legislation against the rotten magazines and the purveyors of obscene stories will remove these corrupters of good morals. But censorship and legislation will not turn the trick. Above all there is needed the practice of living clean, pure lives, both in and out of our homes. Compromise and negation must give way before the positive idealism of the pure-minded Galilean.

Out-Door Activities

This is the time of the year when people would rather be out-of-doors than in-doors. Encourage your Sunday school classes to take up some type of outdoor activities; such as a afternoon's hike or a wild flower excursion to the woods or something of a similar nature.

Commencement Day

June is the month of commencements. All the ministers cannot preach the commencement address, but there is a splendid opportunity for a sermon on educational ideals at this time of the year.

The College Club

When the young people of the church return from college they feel lost in

the activities of the church. There is usually nothing for them to do and there is danger of their dropping out of the Sunday school and church life entirely. Therefore it is profitable to organize a College Club. This club can conduct a Sunday school class for its members and can sponsor other activities in the church and in the community. Within a week after the college people come home some kind of a party should be arranged for them.

Summer Services

More and more the Sunday evening service during the summer is becoming a problem. It seems as though people just will not go to church twice on Sunday at this season of the year. Why not try union services for the summer months? A group of churches can unite for this purpose and the service can be held in the co-operating churches by rotation or one central meeting place can be decided upon. In some communities outdoor meetings are successful, the public park being utilized for the purpose. In this case a band is a drawing card. If union services are to be held especially out-of-doors, the attendance will be stimulated by attractive advertising.

Summer Camps

Summer camps are growing in popular favor by leaps and bounds. It is hard to estimate their value in the development of young people. Nearly every denomination conducts camps or conferences and in addition there are Boy Scout camps and Camp Fire Girls' camps and Y. M. C. A. and Y. W. C. A. camps. These are scattered all over the country. Make a survey of your young people and their interests in order to discover the type of camp to which they should be encouraged to go. Arrangements can be made with the church or with the Sunday school to pay a part or all of the expenses entailed. If the distance to the camp is not too great, the young people can be transported there by automobiles donated in the service of youth.

Summer Supplies

The matter of providing the pulpit supplies during your vacation period should not be put off any longer. If you are going to have a service all through the summer and have your pulpit occupied by a visitor, have all the details of the services worked out in advance so as to avoid embarrassment for the visitor. There are many little courtesies that will help, such as having him met at the hotel or the church, prepared notices of his coming for the press—those little details that mean so much to you for the success of the services.

* * *

Children's Day in the Sunday School is fast approaching: make it Decision day for scores of young people. A great opportunity here.

English Preachers (Continued from Page 538)

chaplaynes . . . to drink and smoak. Sir L. Jenkyns took then A.W. by the hand, and conducted him into the withdrawing roome to the archbishop. . . .

One of the most important sermons delivered by the Reverend Mr. Vines, was at the funeral of the Earl of Essex, on which occasion, having many gentlemen of position among his auditors, he seized the opportunity to slip in a word for the private chaplain. First, commands Mr. Vines, "submit your cheeke to reproofes;" then, "frowne not your Chaplains into a meale-mouth'd basenesse, so that they dare no more make a darke or oblique reflexion upon your darling sinnes, then take a Beare by the tooth."

The private chaplain was supposed to accommodate himself to any plans of his patron. He might even be requested to marry my lady's maid or a relative of the family with a damaged reputation. Eachard says this satirically, but that there was truth in his statement is shown by the testimony of writers contemporaneous with Eachard who are not holding a brief, as he is, for reform but who speak out of a familiar knowledge of conditions. Edward Chamberlayne declares in a chapter on "The Social Position of the English Established Clergy," "as it now is in England . . . they are accounted by many as the dross and refuse of the Nation. Men think it a stain to their blood, to place their Sons in that Function, and Women are ashamed to marry with any of them." No doubt ambitious and personable house chaplains were sometimes able to marry into the immediate family of the patron even when the lady was young, attractive, and untouched by slander. Pepys repeats the gossip that Jeremiah White, "formerly chaplain to the Lady Protectress," tried to marry Cromwell's daughter, Frances. The story is that the Protector one day found White on his knees before Frances Cromwell, and the chaplain excused himself by saying that he had been begging that the Lady Frances would use her influence with her waiting-woman with whom he declared himself to be in love. Oliver, being suspicious of the chaplain's sincerity, forced him to marry the waiting-woman soon after. Among Flecknoe's *Sixtynine Enigmatical Characters* is one of a nobleman's chaplain. The picture is much like that drawn by Eachard, emphasizing the chaplain's servility, and his patron's scorn. We see the nobleman silencing the man who is regarded as an upper servant, refusing him a place even at the lower end of the table; and we watch the chaplain claiming the higher end of

the steward's table, and seizing an opportunity to make love "in godly manner to the Chambermaid or Waiting-gentlewoman."

All chaplains, of course, were not of the type that lent itself so easily to satirical treatment; nor were all patrons overbearing and selfish. There were men who gave their chaplains not only a home but the opportunity for study and for acquaintance with scholars. A library such as that of the Earl of Arundel would alone be sufficient attraction for a man of studious tastes to content himself with the position of private chaplain.

Lady Mary Warwick always writes courteously if a trifle patronizingly of the household chaplains with whom she comes in contact in her father-in-law's house. The first one she mentions is the well-known John Gauden, but she makes no comment except that he was afterwards Lord Bishop of Worcester. Somewhat later the Earl of Warwick had, as household chaplain, "one Mr.

Walker, who being a very good natured, civil and ingenious person, I took much delight in conversing with." This Anthony Walker preached the family funeral sermons: one on Lord Rich (the son of the earl) in 1664, on Lord Warwick in 1673, and finally Lady Mary's own in 1678. All were printed, the popularity of the last requiring a second edition in 1687.

Lady Anne Clifford plainly feels her own noble condescension as she records in her Diary that the minister has had dinner with her. One entry gives an account of the evening when her guests were "the Sheriff and his wife, Mr. Geasty, our parson, my two Farmers here, William Spedding and his wife, Jeffrey Bleamire and his son, so after dinner I had them into my Room, and kissed the Women, and took the men by the hand, and a little after, Mr. Geasty, the parson, said Common Prayer and read a chapter, and sang a Psalm . . . and when Prayers were done they went away."

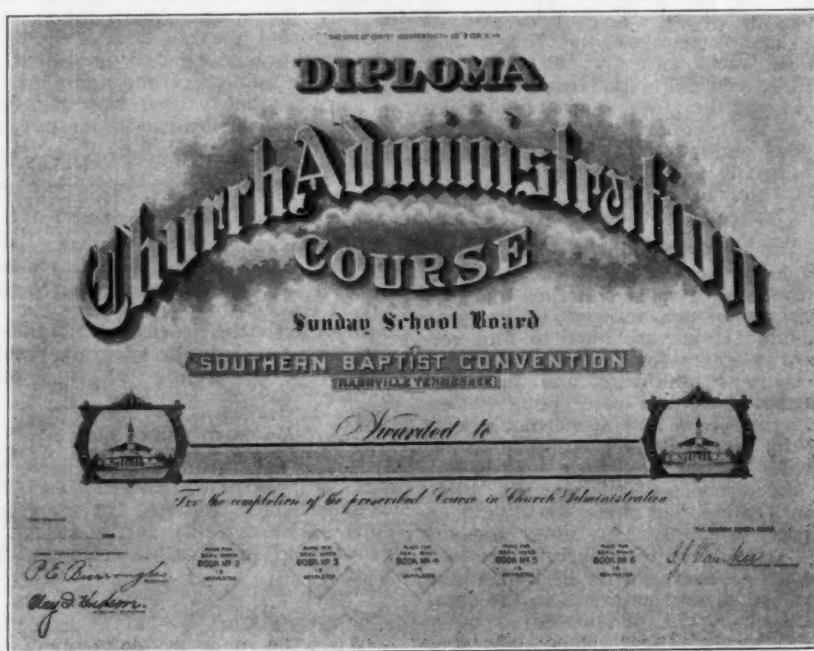
(Continued on Page 602)

Denominational Course in Church Administration

THE Southern Baptist Convention is one denomination which is taking its task of training preachers and lay officers for the present day very seriously. Not alone is it publishing a monthly journal known as *Church Administration*, but it has prepared a reading course for ministers and officers. The books in the course are *Growing a Church* by P. E. Burroughs; *Southern Baptists Work-*

ing Together by E. P. Alldredge; *The Functioning Church* by P. E. Burroughs; *How to Bring Men to Christ* by R. A. Torrey and *Our Lord and Ours* by P. E. Burroughs.

The certificate shown above is given to any worker who completes the first book in the course and as the other books are completed the advance is indicated by seals.



ASK DR. BEAVEN

Question—When attending services at your church at one time when you were welcoming new members into the church, I noticed that you called each one by name from memory. Can you tell me what preparation you make for that sort of a service so as to be able to know the individual members of so large a group as you were then receiving?

Answer—Many churches have the custom of giving the hand of fellowship in publicly welcoming new members into the church. Various methods are in use in this connection. I have noted in some churches the custom of simply having the list of names read and then the pastor shaking hands with the group without calling them by name. In other places I have seen each person hold a slip in the hand which the minister reads as he came up, thus being sure of the name.

In my early ministry I determined that if it were possible I would know each new member who came into the church well enough at the time not only to call the person by name on sight, but to also know a little bit more so that any word spoken at the time the hand of fellowship was given could reflect at least my own personal interest and make the person feel that the welcome was not given en masse, but given individually.

I may say that any effort on my part to achieve this has been more than worth while and I have found that so far as the memory part of it is concerned, that grows by use.

I have given the hand of fellowship to as high as ninety people at one time, calling each one by name without making a mistake. I do not want to give the impression that I never have made mistakes or that names always come as they should, however, but very seldom do I find it to fail, and the advantage of it, I think, hardly needs emphasizing here.

So far as my method of preparation for it is concerned, I would note the following things. I invariably attend the meetings of my deacons and deaconesses when new members are received. All of them who come on confession of faith I have met and talked with in my study or in their homes before they come. With many of them, of course, I have been acquainted some time. Then I make it a point to force myself to remember their names when they are presented to the church. I find it far easier to remember names of new people if I can connect them with some event or the number on the street where they live, or with some circumstance under which I met them. Almost any memory system will emphasize this method in memorizing things.

Still again, where I am receiving a large number of people—for instance, at this Easter season we will receive, say, 125—Mrs. Beaven and I have invited them, in two groups, to spend the evening at our home where we have given it over to fellowship, to different forms of entertainment which would enable them to get acquainted with each other and, of course, give us the

opportunity to get acquainted with them. As a further aid in the matter I have my secretary draw off, before the hand of fellowship is to be given, a complete list of all the people who are eligible to receive it and I read those names to myself trying to visualize the face and person whose name is to be called, so that I have fresh in my mind the faces of the people before they come forward. When they come forward I do not use any memory help.

Our custom has been to have them stand at the front of the church in the presence of the congregation, while on behalf of the church I speak to each one, calling him or her by name and giving a word of personal greeting which usually has reference to something that I know will be of special interest to that person, perhaps a word about the church from which he or she comes, or about the parents, or about some work in which he or she is interested such as would be natural in the case of a doctor or nurse or missionary. I try to say something which makes my greeting of interest to that particular person so as to make the person realize that it is an individual welcome and not a mass address.

It would seem to me that the custom of giving the hand of fellowship has two main advantages in addition to the formal part of joining the church.

First, to actually make the person feel welcome. Second, to make it an additional method by which the people of the congregation come to be acquainted with the person thus being received. If the new member is standing before the congregation all eyes upon him and is called by name, it is one of the finest methods of introducing him to the other members of the church and the name is connected with the individual in the minds of those who listen. In addition to this, we have our deacons seated in front on these occasions, which usually occur at the time of the communion service, and immediately at the close of the service the deacons go forward to meet the new members, not only giving them their individual welcome, but watching to introduce them to other members of the congregation who come up afterward.

Question—I would appreciate it very much if you would suggest an appropriate program for celebrating the 79th anniversary since the erection of our church building. We shall probably be out of this building before the 80th anniversary.

Answer—There are, of course, many suggestions that would come from different church programs to which you would have access.

When we celebrated our 50th anniversary our program included a Sunday morning historical sermon covering items of interest in the past history of the church. At the church school hour we secured the attendance of as many as possible of the old church school scholars and those who had been officers in the church school in the early days.

That Sunday afternoon we held a service to mark the inauguration of a new branch church. It would seem to me that somewhere in your program some linking of the old structure with the probable new structure should be included.

During the week which followed we had a special *New Members* night, given over to fellowship. On Tuesday evening we had an *Old Home* reception with special honors for all the older members of the church. Pictures of the early days of the church were secured from the older families and put on slides and thrown on the screen. Greetings from previous pastors, of course, are worked into these programs. In many such programs, too, there is a place for a Young People's Night, a Church School Night, Woman's Night, Men's Night, Community Night, etc. Any such program would be incomplete without having it close with a forward look. Also I might suggest the advisability of publishing some kind of a church history that would cover the events in that church building.

Such an event might easily be capitalized also for financial purposes, if you have to raise money for your new structure.

Question—Would you describe your method of proceeding with a meeting of the Board of Trustees?

Answer—The Board of Trustees normally has the usual officers. Its meetings are conducted as would be customary in a parliamentary fashion with the chairman of the board in the chair. A secretary takes the minutes. My relationship to it is simply advisory. I am there always but really as the guest of the board. They are competent, of course, to have meetings without the pastor present, and do.

Where they have their regular matters of business these normally would be brought up in the usual fashion. When I have matters of business I normally bring them up under the head of new business, when they ask for them. I do not think the pastor should assume to dictate the policies of his boards nor preside at their meetings unless specifically asked so to do.

If you happen to have a chairman of the board who has not had experience in presiding or in proper methods of procedure, under such circumstances it would be well to work out the technique of the meeting with him ahead of time mapping out a sort of agenda. In a short time such a one would soon acquire the methods of presiding, guiding debate, putting motions, shutting off discussion, etc.

500,000 Americans are going to Europe this summer. Not so good. Time was when the man who went to Europe was given fourteen farewell dinners before he sailed and was escorted to the dock by a large horde of weeping friends. When he came back people pointed to him as he strutted, "There goes a man who has been to Europe!"

English Preachers (Continued from Page 600)

Anne, Lady Halkett, draws in her Memoirs, an elaborate character of the private chaplain of Sir Charles Howard at whose home she paid an extremely long visit in her girlhood. At first she entirely approves of Mr. Nichols: "Hee was a man of good life, good conversation, and had in such veneration by all as if hee had beeene their tutelar angel." Even when Anne finds him guilty of double dealing and convinces Sir Charles of the fact, the chaplain is not dismissed, "because Sir Charles had a respect for him, and desired that all should respect him. . . ." Anne also has this feeling regarding the dignity of Mr. Nichol's office; during a stormy interview with the chaplain (who has made every effort to misrepresent her to her hosts), she says: "the respect I have to your calling, and the benefitt I have had by your preaching and prayer, shall keepe mee from divulging your faults." Later she records, probably with some satisfaction, that Mr. Nichols "had not followed my advice as to reforming butt traducing a person who came there presently after I went away, who could not suffer itt as I had done, butt tooke a revenge suitable enough to the fault, though unsuitable to one of his function."

Lady Fanshawe, the wife of Sir Richard Fanshawe, says that her father and mother were both great lovers and honorers of clergymen, and taught her to admire them. Sir Richard died in Madrid (where he was serving as ambassador); and Lady Fanshawe states in her Memoirs: "July the 4th, *stilo novo*, 1666, my husband was buried by his own Chaplain, Henry Bagshaw with the ceremony of the Church of England, and a sermon preached by him."

Lettice, Lady Falkland, received chaplains and neighboring divines affably at Great Tew. The particular interest they had for her, was their need of guidance: "she was accustomed to hint unto them what virtues it would be proper to commend in their sermons."

The court chaplains were selected from the most noted divines: "for the most part, Deans of Prebendaries, and all Principal Predicators," Chamberlayne says. He names among the forty-eight appointed for the year 1669: Pierce, Maine, Stillingfleet, Tillotson, Fell, Cartwright, Smith, Maggot, Barrow, Pearson, Creighton, Allestree, and Hardy. These men are all of one group: but at the beginning of Charles II's reign, he had been careful to include presbyterians among the court chaplains. Calamy mentions the elder Calamy, Reynolds (who had not yet

conformed), Ash, Spurstow, Wallis, Bates, Manton, Case, Baxter, who were made "the King's chaplains in Ordinary," but only five preached, once each.

Mr. Samuel Pepys offers much evidence as to the attitude of the average man to the clergy as a class. The pulpit carries with it, in Mr. Pepys's opinion, no obligation to respect its occupant. He likes to hear bishops preach because they are well-advertized men, but he criticizes them exactly as he does nonconformists, or laymen. He is nearly always condescending toward his own minister, Daniel Mills. Many of his sermons are labeled dull, or lazy; he is invited to dinner reluctantly, and when he comes without invitation, "he is a cunning fellow, and knows where the good victuals is. . . . However, I used him civilly, though I love him as I do the rest of his coat." Once Pepys writes airily: "Mr. Mills preached, who, I suspect, should take it in snuffe that my wife did not come to his child's christening the other day."

Mr. Mills's cloth does not protect him from Pepys's scorn: "My wife and I the first time together to church since the plague, and now only because of Mr. Mills his coming home to preach his first sermon; expecting a great excuse for his leaving the parish before anybody went, and now staying until all are at home; but he made but a very poor and short excuse, and a bad sermon." Not that a plague-frightened clergyman was uncommon; his type was sufficiently familiar to serve as the subject of a Broadside: *A Pulpit to be let. Woe to the idle shepherd that leaveth his Flock. With a just applause of those worthy Divines that stay with us.* One stanza reads:

Beloved: and he sweetly thus goes on,
Now, where's Beloved? Why, Beloved's
gon;
No morning Mattens now, nor Evening
Song.
Alas! the Parson cannot stay so long.

Pepys's old schoolmates who have become parsons always interest him. It is rather an amused interest, to which is added a puzzled surprise at a creditable performance in the pulpit; and there is no trace of extra respect because of his friend's vocation. A few entries will illustrate this attitude:

(May 29, 1661) . . . went to Walthamstowe . . . heard Mr. Radcliffe, my former school-fellow at St. Paul's (who is yet a merry boy) preach. He read all, and his sermon very simple.

(Dec. 25, 1664) To Mr. Rawlinson's church where I heard a good

sermon of one that I remember at St. Paul's with me— his name Meggott: and very great store of fine women that is in this church, more than I know anywhere else about us.

(Aug. 5, 1666) To the church . . . and there I find in the pulpit Elborough my old schoolfellow, and in as right a parson-like manner, and in as good a manner as I have heard anybody.

(April 5, 1667) In the street met Mr. Sanchy, my old acquaintance at Cambridge, reckoned a great minister here in the City . . . which I wonder at; for methinks in his talk, he is but a mean man.

Edward Stillingfleet was also a former Cambridge associate and Pepys made a special effort to hear him preach. The Clerk of the Acts counted many clergymen among his friends, though he was inclined to consider most of them what the author of *Gangraena* called Polupragmaticall; and, as has been said, he did not feel that their position in society was superior to his own. When Mr. Mills quoted someone as saying "that if a minister of the word and an angell should meet together, he would salute the minister first;" Pepys commented mildly, "which I thought a little too high."

As a governmental official, Mr. Pepys thinks the clergy should not overstep their bounds: "To White Hall chapel. . . . The Bishop of Chichester [Henry King] preached a great flattering sermon, which I did not like that clergy should meddle with matters of State." Milton had expressed this same feeling in *The Tenure of Kings and Magistrates*: "I have something also to the divines . . . Not to be disturbers of the civil affairs, being in hands better able and more belonging to manage them. . . ." D'Avenant in the Preface to *Gondibert* announced: "Chief Ministers of Law, think Divines in government should, like the Penal Statutes, be choicely, and but seldom us'd." A little more than a decade earlier, Sir Simonds D'Ewes had reported, in re Commissioners for the town of Cambridge, that "the names of Doctors of Divinity were discussed and finally withdrawn. For it had been the olde grievance of England that clergie men did intermeddle with secular affaires. It was a great grievance now to be remedied."

Payment

The lesser clergy, conforming or otherwise, had extraordinarily little to live on. "You are wary of trusting them with more than you conceive

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The Editorial Page

Ready For Summer?

JUST what should the summer program of the church be? Surely the minister is entitled to a let down. And if the minister why not the church? If the congregation is given a rest during the hot months they will come back with more enthusiasm to the work of the fall.

With these propositions the writer is in agreement. I doubt if a vigorous summer program is necessary or advisable. But I do feel that a well thought out planned program is the right of every congregation. Here are some suggestions which may be thought provocative.

1. Reduce the services to the minimum. The midweek service can be dispensed with. Perhaps the evening service should be discontinued. Regular sessions of the Sunday school can yield to special departmental groupings for the lean months. But have a good Sunday morning period of worship.

When I write good I mean just that. Make sure that the services will be attractive, that good music is provided, that able supplies present the message while you are on your vacation. See that the janitor keeps the church clean and that the air is fresh. Install fans if necessary to cool the air. Assure your people and visitors that there is a quiet, refreshing service of worship being conducted every Sunday morning.

2. Give this service good publicity. The church calendar can be discontinued during the vacation weeks. But there should be issued an attractive announcement giving the names of all of the summer speakers. Make this an attractive announcement. Last summer *Church Management* issued a most attractive folder in two tone paper (green and white) especially for this purpose. The churches which used it found the appeal of good color and type selections. It will pay you to invest in something of this kind if it is issued in 1928.

3. Make sure of your pulpit supplies before you leave. If possible get men who have a personal contact with the church. A former pastor, or a man who has gone into the ministry from your church might give the right appeal. People are not going to be unduly critical of the summer preachers. But they do like to know who is going to do the preaching. Arrange to pay the supply a fair honorarium.

4. If park meetings are being held in conjunction with other churches, plan to do your part. And let your people know what is going on. Evening out-of-door meetings are very much to be desired. They should not be too long or too heavy. But there is a sweetness in open air hymn singing which will impress the community.

5. Announce the meetings with all of the grace possible. But do not urge people to attend. This is one season in the year when the

club can be dropped. But plan to give the people restful, worshipful services. Then don't worry about the results. But now is the time to worry about the preparation. Do your part before summer and the services will take care of themselves.

Should Church Property Be Taxed?

OUR feeling is that sooner or later the American people are going to face this question.

We have never had complete separation of the church and state in this country. The exemption of church property from taxation is one of the evidences of it. The student of history knows that in most of the early American communities there was taxation for the support of the church. In some places it continued the custom until late into the nineteenth century.

The Protestant churches have everything to gain by urging that church property be subject to taxation. It would hurt some small parishes, but on the whole would be a benefit to the churches and to the political units of the country. Incidentally a bill recently signed by Governor Smith shows that such legislation for removing the exemption privilege is now imminent.

The bill creates an "Archbishopric" in New York which will function as a body politic "to aid, cooperate with, support and advise any charitable, religious, benevolent, recreational, welfare or educational corporation, association, institution, committee, agency or activity, now or hereafter existing within the state of New York or elsewhere." The new corporation will have power to take and hold (by devise, gift or purchase) property without limitation, and to use and dispose of it in such a manner, as in the judgment of the trustees shall best promote its interests.

The bill assures the corporation of tax exemption.

The United Church of America

CHURCH union is in the air. Commissions from the Congregational and Christian churches have reported favorably on organic union between these denominations. A memorial from the Congregational ministers of Cleveland asks that the Community and Federated churches of the country be included in the proposed merger. The General Conference of the Methodist Episcopal Church in session at Des Moines is at this writing considering making advances to the Presbyterian, the Methodist Episcopal, South and other denominations for organic union. It won't be brought about this year, nor next, but we are on our way toward newer things.

We are still far from being one in doctrine, but each day sees us more united in hope and charity.

As the World Goes By—

An Altar in Every Home and a Washtub in Every Church

The writer smiled when he first saw this slogan in the *Parish Bulletin* of the colored Methodist Episcopal Church of Pocahontas, Va. But by the time the item had been read through it appealed as a mighty fine piece of practical Christianity. It said:

Jesus was practical. He was a burden-lifter. He was an ever present help in the time of trouble. He was a friend to the under-dog, the weary, the heavy laden. He fed the starving. He clothed the naked. He healed the sick. Cancers and many other female troubles are the out-growth of the washtub and the scrubbing board. The church has always led in women's protection. Here is where we lead again. Let us install a washing outfit in our church basement and then invite every woman of the community to either bring or send her washing in where it may be washed. Let us ask each family to pay twenty-five cents each until the cost is paid. When the outfit is paid for the rate may be reduced. Then our home will be happier. Our wives will find their health is improving. Our churches will be serving.

It is a fine piece of practical service and anyone who is familiar with the living conditions among many of the Negro parishes very well knows the blessing of this kind of applied religion. More power to the man who started the idea.

And Still They Think That Preachers Are Temper- amental

From *The Lyceum Magazine* we learned these instructions which go to organizations sponsoring the lectures of Count Keyserling.

Count Keyserling is six feet tall and weighs 250 pounds. When he lectures he throws his weight on the lectern or pulpit, which he must absolutely have.

Please reduce all conversation just prior to his lecture to a minimum. After a lecture Count Keyserling is completely exhausted, both nervously and physically.

His hostess should be given an opportunity to take him directly home from the auditorium.

He abominates sightseeing.

He likes cold climates and is extremely uncomfortable in a heated room.

He abhors and avoids to the point of becoming disagreeable any sort of "small talk," hence he avoids clubs, etc. He once wrote that one hour of boredom will make him ill for three days.

He enjoys immensely attending dinner parties where he meets unusual and interesting personalities. He will not attend any functions where men only are present.

He likes fresh air and likes to be out of doors.

He is famished after a lecture.

If any social function is arranged after a lecture, he must either have the opportunity of eating his supper first, or the social function must be sitting down to supper. He has refused to meet people at supper or after supper unless he is served champagne or French wine. He absolutely needs a stimulant. If he is not to meet any one after his lecture, he does not need these stimulants. If his hostess desires it, he is glad to take his supper in his room alone.

Count Keyserling has absolutely no geographic sense. It would appear that he would be lost in his own home. He becomes extremely nervous with fear that he will not be met at the station when he arrives. He must be taken to the station and placed inside of his Pullman or parlor car. He is helpless as far as tickets, baggage, etc., are concerned. He suffers from indigestion.

He cannot eat raw fruit, salad, vegetables, etc. He eats no vegetables except potatoes (boiled or mashed). He cannot eat ice cream or sweets, and nothing heavy or spicy.

Nothing fried. Beef, lamb or other fresh meat served hot or cold in generous portions.

Mashed potatoes and cheeses. Camembert and other European cheeses.

He wants to be alone for several hours before leaving for a lecture.

He does not dine before a lecture, but a half hour before he goes on the lecture platform he would like served to him in his room a strong cup of coffee and a sandwich of roast beef or chicken—preferably white meat.

Rural School Busses

I wonder just why it is that the rural sections will insist on making their school systems such a cheap affair. I know that the little red school house is giving way to the substantial brick township school. And the school board provides conveyances for the children. But on a recent auto trip I saw several of these conveyances. Three of them in three different districts were made from old wagons. A black oil cloth top was put on the old chassis. They sat up high in the air with no springs to add to the little comfort and they must have been cold. It has been some years since I have had any contact with the rural situation at first hand. But in my imagination I saw the school trustee using this scheme to find work for his team in an off season and to gather a few dollars for himself. The old wagon for the school children while the calves go to market on a truck.

DEACON JONES' COLUMN

THE DEACON OBSERVES

That because the preachers are too rough, Leicester, England, police will not play the clergy this year in the customary charity football game.

That the Lutheran churches of America, after a slogan contest to select a motto suitable to the denomination, have chosen this one: "A Changeless Christ for a Changing World." More than five hundred slogans were submitted in the contest.

That the sale of a membership seat on the New York stock exchange was recorded for the high price of \$375,000. Seats come high except in the church.

That the fact that his wife left him to become a missionary worker in foreign fields does not entitle the husband to a divorce, says a judge in Kokomo.

That the automobile used by General Pershing in France as commander-in-chief of American armies, may be placed on exhibition at the Smithsonian institution.

That it takes only three generations to turn foreign immigrants into Americans, even in language.

That an ordinary thimble would hold 100,000 of the small screws used in making watches.

That with more crusade zeal than good sense and judgment, the Rev. Samuel Zweemer, American Presbyterian missionary, almost started a holy war when he invaded Al Azhar University at Cairo with Christian tracts against the Mohammedan religion.

That among the famous last words as reported by our garage man are: "We never tamper with speedometers on our used cars."

That the United States government has taught 5,342 blind men to be self-supporting. Someone suggests that they be given jobs as prohibition enforcement officers or as Chicago policemen.

That the modern couple lives from can to mouth.

That yesterday's tightwad was a fellow who tried to sell his wild oats to a livery stable.

That Commander Richard E. Byrd plans to leave New York on September 10th, for an attempt to fly over the South pole. His expedition will consist of approximately sixty men who will remain in the antarctic regions until June, 1930.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

CHRIST IN EVERY HEART

When some poor useless wastrel has an accident, and the doctor is summoned to his side, that doctor at once acts on the assumption that he must do everything in his power to save the life. Now *why* should he save it? Why should he preserve it? Would it not be better to let that wastrel die? I want to know where the doctor got his thought that the sorriest life is infinitely precious. He certainly did not get it from his science, nor from nature, nor from evolution. The preservation of the wastrel is the one thing evolution does not teach. When I see that doctor, with his sleeves rolled up, fighting desperately for a wastrel's life, I feel that *there* is the Christ unrecognized. There is a spark of Christ in every heart. There is a gleam of him in every soul. He is the light of every man who cometh into the world. Whenever a man does anything true and tender, when the fireman enters the flames to save a child, when the common sailor flings himself overboard to rescue someone who is bent on suicide, there standeth one among you whom ye know not.

George H. Morrison in *The Gateways of the Stars*; Doubleday, Doran & Company.

THE VENTURE OF FAITH

Do you really want to be a Christian? Do you want to have that joy and peace and power which so many of us have found in him? Then listen while I repeat the text: "He that regardeth the clouds shall never reap." There is a well known story of Lord Kelvin that once he was being shown an electric power station. He asked the intelligent foreman who was there, "John, what is electricity?" "Sir," said the man, "I have not the least idea; I only wish you would tell me that." "Ah, John," replied Lord Kelvin, "that is the one thing nobody understands." Do you refuse to use electric power because you utterly fail to understand it? Will you avoid the electric tram tomorrow because it is driven by powers mysterious to you? Yet that is precisely what the man is doing who refuses to avail himself of Christ, because he is baffled by that mystery of godliness. Men do not act like that in common life. Why should they act like that with Christ? He that regardeth the clouds shall never reap.

George H. Morrison in *The Gateways of the Stars*; Doubleday, Doran & Company.

WE NEED THE CROSS

The Kallikak family and its descendants have cost the United States hundreds of thousands of dollars. The Juke family cost at least one million. On the other hand the Jonathan Edwards family with its approximately

DEFEAT MAY SERVE AS VICTORY

Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the
wind
The boughs drink in new beauty, and
the trunk
Sends down a deeper root on the wind-
ward side.
Only the soul that knows a mighty
grief
Can know a mighty rapture. Pain
may serve
To stretch out spaces in the soul for
joy.

Edwin Markham.

1,400 descendants has been a great asset to our country. Of that family 120 have been graduates of Yale University, 14 college presidents, over 100 professors, 135 books of merit have been written by various members of the family and 118 journals have been edited by them. They were a distinctly religious group. Of course heredity has been blamed for the Kallikak tragedy, but had Martin Kallikak taken his instincts to the cross, he would not have sinned against a feeble-minded girl and through her, against society and 480 descendants. He abrogated every principle for which the cross stands and society has paid the bitter price.

Let a man put the cross at the center of his life and social control becomes a thing unnecessary. Socrates says, "Know thyself." Marcus Aurelius says, "Control thyself." Jesus Christ says, "Deny thyself." Both Socrates and Marcus Aurelius had the individual in mind. Jesus had society in mind. And the cross unites the interest of both society and the individual.

Arthur Porter in *The Inside of Bunyan's Dream*; Fleming H. Revell Company.

LIVING OUR RELIGION

A lady missionary was giving a Bible lesson in a zenana. In the midst of the most interesting portion one of the Hindu ladies deliberately got up and went out. After a while she came back and listened more intently than ever. At the close the missionary asked her why she went out—wasn't she interested?

"Oh, yes, I was so interested in the wonderful things that you were saying that I went out to ask your carriage driver whether you really meant it and whether you lived it at home. He said you did, so I came back to listen again."

"Do you experience what you say?" interrupted another zenana woman while another missionary was giving a lesson. And she had a right to interrupt.

E. Stanley Jones in *Christ at the Round Table*; The Abingdon Press.

THE UNITY OF THE CHURCH

It is told of Stradivarius that he selected more than forty different kinds of wood for the making of his violins. So trained were his eye and touch that he could detect the density of the wood, its fibre, age and resonant faculty with such accuracy that he knew just where to put each sort of wood in the violin. The back and the belly, the sides, the bridge, the keys—each part was made of a different kind of material, so as to insure the proper balance and resonance in each part of the instrument. The violin thereby became the home of melody. The pieces have been harmonized into an organic whole vibrating to the master's touch, the unhindered vehicle of the flow of music from his soul. Such should a church be. Composed of units combined into a unity, it is the embodiment of the spirit under whose genius it is formed.

Samuel J. Porter in *The Gospel of Beauty*; George H. Doran Company.

WHAT IS IN THINE HAND?

When Richard Baxter lay dying, his friends, pitying his pain, liked to comfort him by speaking of the good that he had achieved by means of his writings. Baxter shook his head. "No," he said, "I was but a pen in God's hand, and what praise is due to a pen?"

When Saladin saw the sword with which Richard Coeur de Leon had fought so bravely, he marvelled that so common a blade should have wrought such mighty deeds. "It was not the sword," replied one of the English officers, "it was the arm of Richard!"

When Paganini appeared for the first time at the Royal Opera House in Paris, the aristocracy of France was gathered to hear him. In his peculiar ghostly manner he glided on to the stage amidst the breathless silence of the expectant throng. Commencing to tune his violin, a string snapped. The audience tittered. Commencing again, a second string broke; and, a moment later, a third gave way. The people stared in consternation. Paganini paused for just a second, and then, giving one of his grim smiles, he lifted his instrument, and, from the single string, drew music that seemed almost divine.

Only a pen—but a pen in the hand of a poet.

Only a common sword—but a sword in the hand of Richard!

Only a broken violin—but a violin in the hand of a master!

Only five loaves and two small fishes—but five loaves and two small fishes in the hands of the Son of God!

In the skilful hands of such a potter, the commonest clay may be fashioned into a vessel of honor, sanctified and meet for the Master's use.

F. W. Boreham in *The Nest of Spears*; The Abingdon Press.

THE CHILD IN THE MIDST

A clerical friend was on a Pullman car a few months ago. He found himself with men who were returning from the races. Their language was shockingly irreverent. Their conversation showed that nearly all of them had been gambling. When the time of retiring came a little boy was made ready for his berth. The tiny fellow stood in the aisle of the sleeper, clad in his wee pajamas. Sometimes we must all think that the night-clothes of the little people are more attractive than their party clothes! Ere he climbed into his bed the child looked doubtfully about, as if he were hesitating. Then he overcame his timidity, knelt at the side of the berth, folded his hands, and began to pray in a childish treble, heard all over the car, "Now I lay me down to sleep." You will all know that for a time profanity ceased; that all talk of bets won or lost died into silence! The eyes of hardened men grew moist with tears. One rough fellow pointed to the kneeling child and said, "I would like to know what that little chap has that I have lost." For a few moments those "lewd fellows of the baser sort" found themselves in the presence of Christ because they were in the presence of a child's heart.

Edwin H. Hughes in sermon, "The Child in the Midst," in *Best Sermons 1926*; Harcourt, Brace and Company.

THE FREEDOM OF VIRTUE

We say "a man is known by the company he keeps." Now that is not true; Jesus kept the worst possible company; he associated with murderers, thieves, robbers, harlots, ruffians and political crooks; he associated with people who represented every kind of evil, both rich and poor.

Why did he do that?

Do you not see? He did that because they could not hurt him. His nature was such, you see, that he could not take pollution.

I remember once when I was playing golf with some friends of mine and one of the men drove the ball off the fairway into the rough, a very common thing to do, though lamentable, and we all started into the rough grass to find the ball, and the man spoke up and said, "Don't you go in there, don't go there" and we said "Why not?" and he said "Because that is all poison ivy, you will be poisoned" and one of the men in the crowd spoke up and said "That's all right, I can go in there, I don't take, poison ivy has no effect on me at all" and he walked right in and rummaged around there in the poison ivy with his hands until he found the ball and brought it back and we all rather envied him because while the rest of us were afraid of contamination, this man, without fear could go anywhere, he did not have to walk on the public highways in the sunshine, he could go right into the poison and come back all right. Why did not the poison ivy have any effect? Because he could not take the evil influence.

Now, Jesus was like that; his very freedom, his very liberty had its benefit in virtue.

William L. Phelps in sermon, *The Freedom of Virtue*; The Community Pulpit.

Pilgrim's Progress

(Continued from Page 598)

The house lights are gradually turned on.

The congregation stands to sing *Guide Me, O Thou Great Jehovah*, a poetic setting of the *Pilgrim's Progress* idea by that delightful old Welsh poet, William Williams. Then the preacher begins a brief sermon:

"Did Bunyan's story make you long for a jail sentence? Did you wish that you might have time to think? Time to write? Time to remember? Did you resent the stern necessity which forces you day after day into frantic efforts to make a living? Did you yearn for confinement in which you would be free from telephone calls? All of this results not because Bunyan was in jail, but because Bunyan was Bunyan.

"Stone walls do not a prison make, Nor iron bars a cage.

Yet this poetic couplet can be taken two ways. Bunyan was in jail, and yet he was free. The bars shut him in, but he did no futile pacing up and down this tiny cell-space.

"He had only two books. But he gained more out of those two books than fools get out of a library. He was lonely without his dear ones. But he peopled his mind with comrades. You see, he quietly accepted the inescapable limitations of his life, and did his best with what he had. This was because he was Bunyan.

"You call yourselves free. Yet you are serving life sentences. 'Stone walls do not a prison make'. Yet you are confined with-

in the limits of your life, over which you have no control. You lack money, education, physical strength, distinguished talent,—what not. All of us are in prison. Our cells differ but little. The difference is in the prisoners.

"Do you beat your wings against your cage? Or do you quietly change what you can change for the better, and resolve to make the best out of the rest?"

As the congregation files out, after the benediction, they receive copies of an announcement listing the series of pageants which this service has inaugurated: *The Burden*, *The Wicket-Gate*, *The Cross*, *The House Beautiful*, *Vanity Fair*, *The Celestial City*.

THE SECRET OF ZEST

But when the thrilling life of the happy God abides in a man all ennui vanishes. A new flavor, a salty zest, is found in each commonplace experience. The new man in Christ looks out with fresh eyes on a new world. All things are become wonderful to him. When Saint Francis of Assisi had left his wealthy cultured home, had abandoned his aristocratic friends, had said goodbye to the things men call enjoyment, to wine and dancing and roistering and luxuriant feasts; had gone out without a penny in his pocket, without a roof over his head, or a square foot of land upon the earth that he could call his own; had gone out as the brother of the poor, a voluntary beggar, to share with his Lord the burden of the cross; he could ascend to one of his favorite mountain haunts and spend a week there upon those bleak cliffs, absolutely alone, and yet scarcely able to sleep for the thrilling happiness which overflowed every moment, radiant and splendid, tingling through every fibre of his being.

For Christ teaches us to know the world and our fellowmen over against a personal background with a spiritual meaning and a joyful outcome.

Charles F. Wishart in *The God of the Unexpected*; The College of Worcester Press.

One Man in Each County

(Minister or Informed Layman)

In connection with a special promotion plan we can use one man in each county. It will be necessary for him to have an automobile and a fairly good knowledge of the churches in the territory. It offers a profitable side line for the equipped man.

For information regarding the work, compensation and other details write us telling about your present connections.

CHURCH WORLD PRESS, INC.

626 Huron Road

Cleveland, Ohio

DIRT *can't Grind* into THESE floors



AND, dirt, mud . . . g-r-r-ound in by scurrying muddy feet . . . that's what ruins and makes unsightly the *ordinary* floors of corridors and assembly rooms!

Here are comfortable, quiet floors that keep their good looks in spite of harsh treatment. Resilient linoleum floors that resist wear as no linoleum has ever done before!

The Sealex Process does it!

For BONDED FLOORS of Gold Seal Battleship and Jaspé Linoleum now have a unique, soil-proof super-finish. This improvement is due to the *Sealex Process* perfected by our technical experts—which gives to Gold Seal Linoleums qualities never before possessed by linoleum.

Dirt cannot grind into these floors as in ordinary linoleum. Grease and liquids cannot penetrate them. Even hot fats, fruit juices, ink or ammonia, can be easily removed without leaving the least spot or stain. Really, these new-day floors are almost as easy to clean as glazed tile.

Reduces maintenance troubles and costs

Surface dirt is quickly removed with a damp mop. No matter how much a soiled floor is

walked on, its surface, when cleaned, is found to be completely uninjured . . . still like new!

Here, then, are linoleums that will *keep* their good looks, with only a fraction of the work once required. Cleaning costs are sharply reduced. Much longer service will be given.

Not a mere surface finish

Unlike a mere surface coat or veneer, the effect of the *Sealex Process* is to *penetrate and seal* the tiny, dirt-absorbing pores of the linoleum. It increases the durability and preserves the flexibility and resilience of the linoleum. Also, it gives depth and lustre to the colors without any suggestion of glossy slipperiness.

For new buildings and old

Schools and churches laying floors in 1928 are fortunate indeed! They can have floors possessing advantages unknown in the past—by insisting on BONDED FLOORS.

Write our Department R for full information on school and church floors of battleship and jaspé linoleum, cork-composition tile and natural cork tile.

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BONDED FLOORS
Resilient Floors Backed



by a Guaranty Bond

Checking Communion Attendance

Here is the communion card which is used by Dr. Henry Anstadt in his church, the First Lutheran of Chambersburg, Pa. The cut is from *Church Management* cut service and costs but ninety cents.

On the reverse side of the card appears this message.

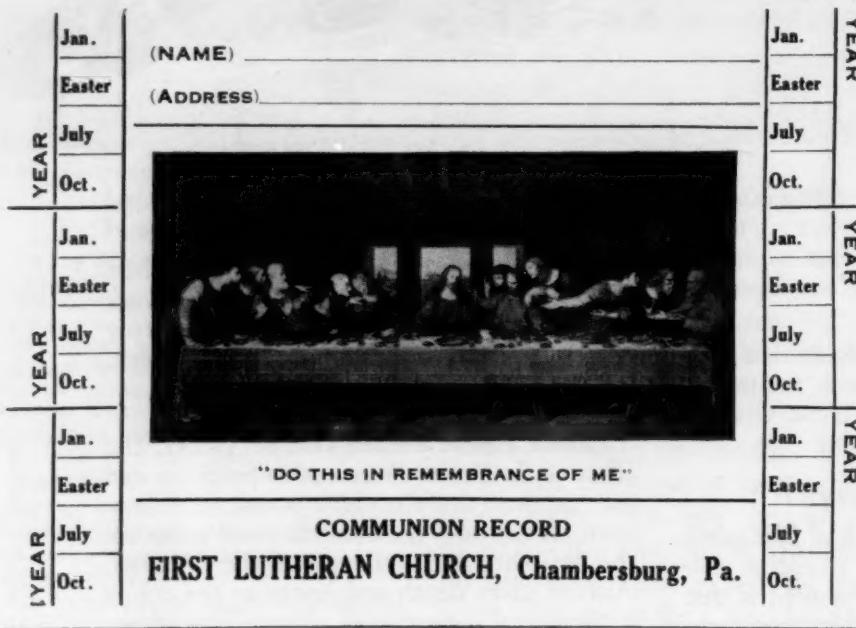
Dear friend:

The picture on the other side is a copy of the celebrated painting, "The Last Supper," by Da Vinci. The earnest discussion among the disciples is concerning the sorrowful statement of Jesus, "Verily, I say unto you that one of you shall be-

tray me. Then the Holy Communion was instituted and Jesus said, "This do in remembrance of me." The earnest Christian is gratefully glad to accept this privilege.

Bring this card with you to the Communion and leave it in the pew. It will later be punched in one of the little spaces along the sides to indicate that you communed on that date, and at each communion season it will be mailed to you again. It will furnish a record for six years and you may have very proper pride in having each space marked.

Cordially, your pastor,
Henry Anstadt.



English Preachers

(Continued from Page 602)

due . . . you give them enough, if you give them meat and worke," accused Gaspar Hickes; "and so much I thinke you will give your horses." Chamberlayne, in his *Angliae Notitiae* (1669) says that "the Revenues of the English Clergy are generally very small and insufficient," which reduces the dignity of the clergy, and this "is the last trick of the Devil . . . he invented the Project to bring the Clergy into contempt and low esteem, as it is now in England . . ." One of the many subjects, earthly and heavenly, to which Thomas Fuller gave attention was the matter "Of Ministers Maintenance." For eight pages does he give reasons why a parson should have a decent income, answering all possible objections. One argument sounds especially familiar: "Besides, the prices of all commodities daily rise higher; all persons and pro-

fessions are raised in their manner of living. Scholars, therefore, even against their wills, must otherwhiles be involved in the general expensiveness of the times . . ."

But there was another point of view regarding ministers' salaries. Samuel Butler's *Remaines* includes a number of satirical references to those who get their living by Religion; as in the Character of the Modern Politician, "he thinks that no man ought to be much concerned in it [religion] but Hypocrites, and such as make it their Calling and their Profession; who, though they do not live by their Faith, like the Righteous, do that which is nearest to it, get their living by it"; In another place, Butler declares: "Clergymen expose the Kingdom of Heaven to sale, that with the Money they may purchase as much as they can in this World; and therefore they extol and magnify the one as all Chap-

men do a Commodity they desire to part with, and cry down the other, as all Buyers are wont to do that which they have the greatest longing to purchase, only to bring down the price . . ." Milton's entire essay on *The Likeliest means to remove Hirelings out of the Church* is a denunciation of the grasping minister. The author settles all financial questions such as tithes, fees for marriages, christenings, burials; he even disposes of the argument that the education of a parson is costly, and that he should be recompensed for his expenditure, by begging his readers to remember that most divinity students are in the university on scholarships, exhibitions, fellowships, "and seven years expense may be met by one year of a good benefice."

With the Quakers it was a matter of principle not to preach for money. One of the many occasions when George Fox was "moved of the Lord" to interrupt a sermon, was during the exposition of the text, "Ho, everyone that thirsteth . . ." Fox promptly took his cue from the words, and shouted: "Come down, thou deceiver; dost thou bidst people come freely, and take the water of life freely, and yet thou takest 300 pounds a year of them, for preaching the Scriptures to them." Fox did not object to contributions to the support of preachers; it was tithes and forced maintenance of the clergy that he condemned. "When I heard the bell toll to call people together to the steeplehouse, it struck at my life; for it was just like a market-bell to gather people together that the priest might set forth his ware to sale. Oh, the vast sums of money that are gotten by the trade they make of selling the Scriptures, and by their preaching, from the highest bishop to the lowest priest! What one trade else in the world is comparable to it?"

Robert South thought (and preached) that irregular exhorters, who delivered sermons in barns and from tubs, chose such a place and pulpit in order to set the people against men carefully brought up to the ministry, who must be maintained "at the charge of a public allowance." John Gauden says succinctly, in a funeral sermon: "Preachers, like soldiers, must be paid."

Mistress Alice Thornton mentions that Mr. Thomas Comber, whom her husband invited to live at Newton, received as curate, £40 a year. He was evidently not thought passing rich on that amount, as his patron bestirred himself to increase the stipend. The very learned Thomas Gataker, when he was preaching at Lincoln's Inn, received at first £40 and never more than

(Continued on Page 631)

READ THIS AND THINK!

What the Minister says:

"If ever a congregation faced an apparently impossible task, it was Bethel Church in its task of raising a building fund in a time of severe depression in one of the community's chief industries. The successful raising of our fund at this time is being looked upon here as a remarkable victory and almost a miracle. But our task could not have been thus accomplished without the invaluable aid of Mr. Herman H. Patterson of Cleveland, Ohio. His personality inspired confidence in the congregation and the community. He brought our people to have confidence in themselves and in the final victorious outcome of the cause. To a remarkable degree he succeeded in enlisting a large number of workers both from within and without the church. His wide experience and great skill assured our campaign of the best possible method of procedure. Mr. Patterson was eminently tactful in his work, making everyone feel happy and leaving no unpleasant reactions at the close of the campaign."

(Signed)
LAWRENCE F. NORDSTROM,
Pastor.

\$20,821.75 of \$50,322.25 from Outside the Church
BETHEL LUTHERAN CHURCH—JAMESTOWN, N. Y.
"ALMOST A MIRACLE"

How a Church three years old with 238 adult members, all manual laboring people, raised \$50,322 in eight days

Bethel Church Engaged Six Months Ahead the Services of
H. H. PATTERSON
Church Financial Campaigns Exclusively
903 East 150th St. Cleveland, Ohio
Originated and directed the first professionally operated CHURCH financial campaign in the country.

What the Church Board Says:

"For the congregation, this Board wishes to voice sincerest gratitude to Mr. Herman H. Patterson of Cleveland, Ohio, for the admirable leadership he gave our campaign. We most heartily endorse both Mr. Patterson and his method. He conducted our campaign with dignity and in a lofty Christian spirit. He coupled his natural gift for leadership with Christian tact and a conscientious devotion to the cause. Aside from the financial gains, he has brought to our church a quickening, a loyalty, and other benefits, the value of which cannot be measured in material things. He has cemented together more closely pastor and congregation, as well as the members of the church mutually.

We assure Mr. Patterson that he has performed a real service in His Kingdom. Please accept the gratitude of Bethel."

(Signed)
ALBERT PETERSON,
Secretary.

TOTAL AMOUNT SUBSCRIBED \$50,322.25

Number of Contributors	-----
Number of gifts by Church Constituency	-----
Number of gifts by Outsiders	-----
Amount subscribed by Church Constituency	-----
Amount subscribed by Outsiders	-----

WRITE NOW FOR ENGAGEMENTS NEXT FALL.

1391

409

982

\$29,500.50

20,821.75

ALWAYS BUSY—THERE'S A REASON

What My Folks Told Me To Preach

A Sermon for Preachers

By Robert E. Keighton, Narberth, Pa.

IS there a minister who has not at sometime in his pastorate wondered just what his people would have him preach if the choice were theirs? Perhaps he has actually asked them about it, in a more or less formal and serious manner. Every year I have taken a ballot of the sermons of the previous year (*a la Clausen*) and have learned a great deal about the memory and forgetter of the average church attendant. To be sure, the fair thing to say would be that I have learned, or should have learned, a great deal about my own measure of the need and desire of the average church attendant.

This year, however, in addition to such a ballot, I determined to ask for more direct information.

Accordingly, I announced that during January I would preach a series of "Request Sermons." That is, if anyone had a verse, or chapter of book of the Bible upon which they would like me to preach, I would be very glad to know of it. Perhaps, instead of these, there might be a character of the Bible, a problem of morality or theology, a difficulty of faith that disturbed the peace of the soul. Would they please suggest to me the sermon they would like to hear preached?

Considerably more than a month was given for the response; occasional reference made to it through the reminder and in personal conversation.

Yet the first comment to be made upon the whole incident is the startling fact that when the last minute came for making up the program for the month of January, it was necessary for me to go to two people and say, "There are just two sermons missing if our group is to be complete. Will you let me know within the next few days what you would suggest for one of these?"

How shall we explain that? Indifference? The thought that someone else would do it and their's would not be needed? The absence of any real idea about what would be a desirable sermon? The interpretation depends somewhat upon one's particular experience and individual mood at the time of making the interpretation! *N'est-ce-pas?*

At last the group was ready for preaching—and study.

The first to respond was my church clerk, a fine Christian gentleman past his allotted three score years and ten. If anyone had asked me beforehand, I think I should have chosen him as the one most likely to be first. His participation in the work of the church is always voluntary, sincere and thorough. Perhaps it is because he always thinks of it as work in the kingdom. Years of Christian thought and service have made him a natural successor to that long line of those who through faith subdued kingdoms, wrought righteous-

ness, obtained promises.

The text he chose was characteristically one of these promises.

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee. (Deut. 31:6).

It was a joy to preach that sermon; he was the text's own best commentary!

Yet not all Christian experience is so mature. Others might have chosen that text, not from his position of testimony to its truth, but from their own position of doubtfulness for its validity. Youth, too, had a text to offer.

The fifteen-year-old daughter of one of the deacons came to my home to make a personal request.

"I have two verses," she said, "but one is much more important than the other."

"That's the one I should like to have," I told her.

"It's the sixteenth verse of the eighteenth chapter of Luke."

But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God.

My church clerk's sermon was in the morning; her sermon was in the evening. I wonder if anyone caught the significance of the arrangement?

Just a few weeks after I came to the church (which was more than three

A Choice Selection of up-to-date Books that deserve a place in your Library

HERE are listed an impressive selection of religious and theological "best sellers"—many of them newer works of the ablest authors. This list is presented to you as a buying guide—a source of new thoughts, ideas, inspiration. It should help progressive pastors and church workers keep abreast of the times. Any of the volumes you select from this list are sure to give you real satisfaction.

<input type="checkbox"/> Beliefs That Matter Wm. Adams Brown	\$2.75
<input type="checkbox"/> Constructive Citizenship L. P. Jacks	\$2.00
<input type="checkbox"/> Fishers of Men Glenn Clark	\$2.00
<input type="checkbox"/> Christ at the Round Table E. Stanley Jones	\$1.50
<input type="checkbox"/> Present-Day Dilemmas in Religion Charles W. Gilkey	\$1.50
<input type="checkbox"/> The Impatience of a Parson H. R. L. Sheppard	\$2.00
<input type="checkbox"/> Does Civilization Need Religion? Reinhold Niebuhr	\$2.00
<input type="checkbox"/> Modern Worship Van Osgen Vogt	\$2.00
<input type="checkbox"/> Five World Problems Charles E. Jefferson	\$1.50
<input type="checkbox"/> Preaching Values in New Translations of the New Testament Halford E. Luccock	\$2.00
<input type="checkbox"/> Ministerial Ethics and Etiquette ("A 'Bluebook' for Ministers") Nolan B. Harmon, Jr.	\$1.50
<input type="checkbox"/> Christianity Today— F. C. Eiselen, E. F. Tittle, et. al.	\$2.00
<input type="checkbox"/> Anglo-American Preaching Hobart D. McKeehan	\$1.75
<input type="checkbox"/> "Gentlemen—The King!" John Oxenham	\$.75
<input type="checkbox"/> Putting the Church on a Full Time Basis A. W. Beaven	\$2.00
<input type="checkbox"/> New Solutions of New Testament Problems E. J. Goodspeed	\$2.00
<input type="checkbox"/> Religious Education Theodore Soares	\$2.50
<input type="checkbox"/> Some Minor Characters in the New Testament A. T. Robertson	\$1.75
<input type="checkbox"/> Christian Humanism Russell H. Stafford	\$2.00
<input type="checkbox"/> Current Christian Thinking G. B. Smith	\$2.00
<input type="checkbox"/> If I Had Only One Sermon to Preach Edited by Charles Stetzel	\$2.50
<input type="checkbox"/> The Parables of Jesus George A. Buttrick	\$2.50
<input type="checkbox"/> The Gateways of the Stars (Sermons) George H. Morrison	\$1.50
<input type="checkbox"/> Making the Bible Desired Dorothy Dickinson Barbour, with an Introduction by L. A. Weigle	\$1.50
<input type="checkbox"/> Religion and Social Justice Sherwood Eddy	\$1.50

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The Pilgrim Press

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years ago) one of the men did a most gracious thing. As he was leaving the church after the morning worship, he slipped into my hand an envelope, saying as he did so,

"A feeble effort, but a sincere one."

When I arrived home I opened the envelope and found a poem he had written to me. He called it "A Prayer." I keep it where I can easily reach for it and read it in those moments when the most genuine and wholesome inspiration is the thought that my folks are helping to forge those "gold chains" by which "the whole earth is every way bound . . . about the feet of God."

A Prayer

Lord, give him faith, that he may always see

The good we strive to do, like unto thee;

Each little gained, an earnest for the end,

The full accomplishment to which we trend.

Lord, give him wisdom, that he may discern

Our needs and all for which our spirits yearn;

Filling our hearts and minds with thoughts of thee,

Showing how thou wouldest ever have us be.

Lord, give him strength in weary, trying hours,

When the heart faints and disappointment lowers;

May thy rich promises come to him from heaven,

"My strength sufficient surely shall be given."

Lord, give him grace, renewed from day to day,

To guide thy people on the upward way,

And as they try to ever work thy will,

Help them thy oft expressed desires to fill.

Lord, give to us all that we ask for him,

Through life's bright day on to the shadows dim;

And with thy presence all along the way,

Bring us at last unto the perfect day.

Amen.

This gentleman asked me to preach from the text: *And I, if I be lifted up, will draw all men unto me.*

How much there really is to mysticism!

When I began my ministry I pledged myself never to preach from John 3:16. Certainly it was with no thought of

its insufficiency for a sermon, but most assuredly of my own insufficiency to preach such a sermon. That particular verse has well been called "The Little Bible." Years of close association with John 3:16 have given to mature Christians the finest memories of its inspirations and comforts.

What the human heart has done for those who love that verse, I decided never to touch with my own meager ability!

Accordingly, when one beloved elderly lady came to me with the introduction, "I asked a former pastor to preach upon a favorite verse of mine and he said he could not. Will you?"—I had a premonition of what was to follow.

"I know you will do it," she continued, "for you have asked us to suggest sermons. The verse is John 3: 16."

Of course I complied with her request, and ever since have been amazed at the unexpected results both to myself and those who heard it. Have I not said it is well called "The Little Bible?"

In our congregation is a lady whose parents were missionaries in China. She has been under the influence of the manse all her life. The atmosphere of Christianity is as natural to her as the air she breathes. I have had interesting talks with her about the experiences of those early years in the mission compound.

Quietly she said, one day, "In one of those sermons will you answer a question that troubles me very much? The Old Testament says that God, when he forgives our sins, also forgets them. In the New Testament Jesus commands us to forgive as God forgives. How is it possible to forget a serious injustice and injury done you by a supposed friend?"

Somehow the ubiquity of that question seems to be most annoying. It passes the threshold of the most disreputable homes, even as it seems to be scarcely less welcome in the presence of those whose allegiance to the Christ appears to be beyond question!

That sermon preached itself!

When Bruce Barton's book "What Can a Man Believe?" was a best seller, I gave five popular Sunday Evening sermons to his questions. (Incidentally, what a wonderful time I had with his questioning concerning the business man. Several of the local merchants preached that sermon for me!)

I was not surprised, then, when Mrs. H— said, "You gave us five sermons upon what Bruce Barton thinks a man can believe. How about one on what you believe?"

It was somewhat doubtful whether she meant "what you believe" or "what you believe a man can believe." I chose the former under the guise of the latter,

—not the mask, however,—and thoroughly enjoyed the stimulating search for a definite expression of my own *credo*, which as a Baptist I am supposed to decry.

Several weeks ago I broadcast a service which I called *His Voice In Our Silence*. One of my friends thought enough of it to say kindly that it was too short.

"Won't you tell us more of this ministry of silence? Why do folks generally believe, though rarely practice, that 'Speech is silver, Silence is golden'?"

What a choice opportunity to preach from the text: *And Jesus said unto them, Come ye yourselves apart into a desert place and rest awhile.*

Surely no word is more appropriate and necessary to this generation of folks whose God is speed and whose Bible is speech!

The wife of our senior deacon suggested this sermon.

"While you were away during the summer," she said, "Dr. H— spoke on the verse, *Jesus Christ, the same yesterday, today and forever*. It was a wonderful sermon. I'd like to hear you preach from that verse, too."

I wonder how often that verse has served in a similar emergency. She was one of the two I asked personally to come to my rescue by filling up the desired number of requests!

The last suggestion came from one who is constantly complaining that "our church is not missionary enough!" The church treasurer and missionary chairman have labored to show the figures of our actual contributions, our pro-

portionate gifts and our very evident interest in all things "missionary," but seemingly to no avail.

"Preach them (*Sic!*) a sermon," was her request, "upon the subject of our responsibility to others. Not that I doubt it myself, but I certainly think the other folks of this church have their duty pretty well in the background and ought to be told quite plainly what is expected of them!"

There you have the nine sermons, topics and verses as they were suggested to me. Are they not a typical cross-section of the average congregation? Can you not easily recognize these men and women as those who sit in your congregation? Not for a moment do I think they are uniquely my problem.

The value in all this for me is the startling reminder, and consequent challenge, that these folks are in my church every Sunday. The request they have made is not foreign to their nature; it is much rather an undeniably insistent demand of their being. In most cases it is a most accurate clue to the nature of their religion.

Suppose instead of nine, there had been ninety-and-nine who had responded to my appeal for personal suggestions? Could the additional thoughts have been easily included in these original nine? Or would there have been as many different types as individuals?

That these varied tastes and needs of his people are insistent, is the problem of the average preacher. Woe be to him if they become his perplexity! Blessed be he if it become the "mystery

of preaching," his "joy and crown!"

"But," I hear you saying, "there were ten services in January. You gave us only nine sermons."

Ah, what an opportunity to preach a sermon from my own text!

Is it too impertinent to ask what you would have preached?

A Unique Church Custom

Vinton is a small town in Iowa. Some ten years ago the Presbyterian Church started the custom of entertaining children of the city at a New Year's dinner in the church dining room. The plan has been followed every year since. At first only the children of poor families were invited, but now it means a get together of all the children of the community. After the feast comes a season of recreation.

All of the people in the town are invited to contribute cash or provisions toward the dinner. It is certainly a unique custom, but has many good points to recommend it. It starts the children off right for the New Year, their first activity is within the walls of the church. It gives the workers in the church an opportunity to welcome those who are otherwise strangers to the edifice.

At the last dinner there were 260 children under twelve years of age at the dinner.

Elizabeth Williams Sudlow,
Coral Gables, Florida.

Provision has been made to entertain seven thousand delegates and an equal number of visitors at the great world Sunday School convention, to be held in Los Angeles, California, beginning with July the 11th.

Mr. Mellon recommends that taxes be cut \$182,115,000 besides \$30,000,000 recommended for an appropriation for flood relief.

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BOOK BROADCASTINGS



What the Writers have to Offer

Doctrinal

Should Such a Faith Offend? By Ernest William Barnes (Bishop of Birmingham). Doubleday, Doran & Company. 331 pages. \$3.00.

"Smooth, unctuous platitudes may have a soothing effect but they do nothing either to free men from the tyranny of mistaken beliefs or to create Christian enthusiasm for righteousness and peace" (p. 318).

In his preface, Bishop Barnes assures us that he has tried to make such a choice in these published papers that the most characteristic and most criticised elements in his teaching should be fully represented, calling to our attention that those excerpts which are often chosen from an address for the public press do not adequately represent a person's thought, but simply serve as ammunition for controversialists. One notes in the reading that the bishop wastes very little time and space in the repudiation of false or obsolete beliefs, but rather gives his energy to the positive statement of the faith that he can affirm. In one address he frankly says, "Today then I propose to be controversial. I intend to discuss sacramental truth and falsehood." But even here he is positive, stressing the truth and beauty in the sacraments after he has cleared the decks of those things which belong "to the realm of primitive magic."

This book will be welcomed, not only for its value in counteracting the wrong impressions so widely made known in the public press regarding the author's viewpoint, but as a contribution to the much needed prophetic preaching of our day. Quotations beg for a hearing as one proceeds in the reading: e. g., "I conceive it highly necessary in such an age of religious decay and disorder as the present, that the affirmation of positive faiths shall be emphasized, while negations and criticism shall only be introduced in so far as they are necessary to clear away obstacles to reasonable spiritual understanding."

W. D. K.

More Essays on Religion, by A. Clutton-Brock. E. P. Dutton and Company. 215 pages. \$2.00.

This little volume is made up, mostly, of unpublished essays found among the effects of this well known author. These essay's touch on a variety of worthwhile subjects, such as, Poetry, Ecclesiastical Art, Problem of Evil, Creative Art, The Unborn Catholicism, etc. In each article he makes a substantial and rather original contribution to the subject at hand. His style is thoroughly enjoyable and his command of the English language is superb. We hesitate to mention it, but at times we found ourselves lulled away from the thought of an essay by the author's un-

Religious Best Sellers

WE want this department to be the most representative survey of active religious books available. To that end we shall be glad to include the information from stores which may not yet be listed in the column. A line to the editor will bring to such stores the monthly report card.

American Baptist Publication Society, Philadelphia

1. Our Bible—*Main*
2. Beliefs That Matter—*Brown*
3. Prohibition in Outline—*Johnson-Warner*
4. Putting the Church on a Full Time Basis—*Beaven*
5. Story of the Ten Commandments—*Moehlman*
6. Mother India—*Mayo*

Pilgrim Press, Chicago

1. Christ at the Round Table—*Jones*
2. Impatience of a Parson—*Sheppard*
3. Does Civilization Need Religion—*Niebuhr*
4. Preaching Values in the New Testament—*Luccock*
5. Beliefs That Matter—*Brown*
6. Putting the Church on a Full Time Basis—*Beaven*
7. Shoddy—*Brummitt*

Collective Report of the Stores of the Presbyterian Church in the U.S.A.

1. Impatience of a Parson—*Sheppard*
2. Paul the Man—*Macartney*
3. Ministerial Ethics and Etiquette—*Harmon*
4. Christ at the Round Table—*Jones*
5. Wings of the Spirit—*Hurlbut*
6. Preaching Values in New Translations—*Luccock*

United Lutheran Publication House, Philadelphia

1. Catechism in Christian Worship—*Swank*
2. Social Problems—*Fischer*
3. Life Service—*Traver*
4. The Jesuits—*Strodack*
5. Miracle in Stone—*Seise*
6. Beliefs That Matter—*Brown*

usual skill in the use of meaningful words. Yet his writings are not too ornate and wordy. The publishers have made these essays up into a handy pocket edition. Just the way short essays should be published. Handy for the traveler and for he who is restless "in between acts."

T. C. B.

Our Lord and Saviour: a study of the Person and Doctrine of Jesus Christ, by Peter Green. Longmans, Green & Company. 112 pages. \$1.50.

The Canon of Manchester, who is also one of the royal chaplains, has given us a very earnest and praiseworthy study of the person and doctrine of Jesus Christ from the point of view of evangelical Christianity of the more conservative school. Canon Green has given himself in his ministerial career to the parishes where large sections of the poor dwelt and all the way through his book this background of his experience is evident. He writes deeply and intimately of his own spiritual realization in terms of the sacrament and he cites many cases of a similar type out of his large and varied pastoral work. He states that the object of his book is to help others who desire a more personal relationship to Christ than they have yet enjoyed and no one can read his volume without a thankful heart for the author's faith and discipleship. It is evident that Cannon Green is an Englishman and also that he is a loyal servant of the Anglican Church; but most of his pages deal with that which is common to all who find God most completely in his revelation of himself in Jesus Christ.

F. F.

The Higher Foolishness, by David Starr Jordan. Bobbs Merrill. \$2.50.

This books is intended for credulous folks who believe in ghosts, folk-lore, rumor and near science. The former president of Stanford University discusses all forms of pseudo-science from "shadows" to faith-healing and pokes fun at them.

In the concluding chapters he gives an illuminating description of scientific method and faces the question of how the ordinary man is to distinguish between real science and moon-shine. His answer is that we must accept someone's authority for most of our knowledge, but that we should have sense enough to know an authority when we meet it. He points out the great difference between the actual achievements of science and the grand theories of those who "think wisely."

The only trouble with this book is that the people who need it will not have sense enough to read it. J. R. S.

Lord, I Believe, by Robert G. Lee. Doubleday, Doran & Company. 183 pages. \$1.50.

This book reminds one of a story told by Ingersoll. He told of the man who came to heaven's gate to be judged. St. Peter began to ask him about his beliefs. Did he believe in the story of Jonah? Did he believe that the ax swam in the water? Did he believe that the sun stood still for Joshua? "Yes," said the man, "I believe all these and sometimes I am sorry that there are not more impossible things told of in the Bible to further show my faith."

Robert G. Lee believes all of these things and many more. He does not resort to cleverness to explain them away. He produces much evidence to support his beliefs. Modern airplanes have proven, according to his reasoning, that Elijah went to heaven in a chariot of fire; the modern circus has proven beyond a doubt that Daniel withstood the lions and modern preachers are the best kind of evidence that Balaam's ass spoke with an audible voice and rebuked its sinful master.

The volume is a marvelous defense to the literalist and a cyclopedia of curiosities to the student of Bible interpretation.

W. H. L.

Pentecost and the Holy Spirit, by J. B. Hunley. Fleming H. Revell Company. 268 pages. \$2.00.

This very orthodox interpretation of Pentecost and the Holy Spirit is dedicated to the Movement for the Celebration in 1930 of the 1900th anniversary of the First Pentecost of the church. It presents a pietistic type of religious experience and a non-historical, proof-text method of exegesis is used. The introduction is by Jesse M. Bader, the national secretary of evangelism for the Disciples of Christ.

H. W. H.

Preachers and Preaching

Morals for Ministers, by R. E. X. The Macmillan Company. 151 pages. \$1.50.

This is a straightforward, well written and thoroughly sincere book in which the author, a minister himself, speaks frankly to his brethren on the privileges and dangers of their professional life. There are twenty-three brief chapters on such topics as "Keeping Alive," "Humility," "Personal Peculiarities," "Being Over-occupied," "Depression" and "Plagiarism" in which there is much sound advice and plain common sense. It is hardly likely that any layman will present his pastor with this book as a gift. It might seem a rather doubtful present in its intent. But ministers of all shades of theological opinion and all sizes of churches and all degrees of influence can read the book with profit. And if every church officer in the land would read this book he would have a much more intimate appreciation of the ministerial task and problem.

F. F.

* * *

There is danger that we magnify the furious ragings of atheism as a national menace. All we have to do is to place opposite them the strong religious convictions of a race that is hopefully convinced of the reality of God.

* * *

More than half the Protestant Christians in Ceylon are in the Sunday School, or a total of 40,000.

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By ALBION FELLOWS BACON

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HARPER & BROTHERS · 49 East 33rd Street · New York

Five World Problems, by Charles E. Jefferson. Fleming H. Revell Company. 153 pages. \$1.50.

Any book by the distinguished pastor of the Broadway Tabernacle, New York City, is worthy of the study of every mature Christian in the United States. Dr. Jefferson always deals bravely, faithfully, and constructively with life and its problems. This volume is no exception. In 1926 his people gave him a year's leave of absence to travel around the world and he offers us some of his observations and opinions. The five chapters deal with the problem of India, of the Philippines, of China, of Japan and of Hawaii. He writes frankly of imperialistic tendencies and the difficulties of racial conflict and the many disturbing factors of the Orient, viewing them in the light of Christian ideals. Unlike many other writers on these themes he is no alarmist. He is balanced, just, serene and fair in every chapter. We commend this book unreservedly to all servants of the world kingdom of Christ. It deserves a very wide reading.

F. F.

The Master Song, by Rev. Mark Wayne Williams. Doubleday, Doran & Company. 139 pages. \$1.50.

The minister of the Hanson Place Baptist church of Brooklyn, N. Y., here presents seventeen addresses which have been delivered at stated periods in many places in America and Great Britain. Rather aggressively Dr. Williams scores modern society for its laxities in many aspects. He shows splendid ability and neat satire and we believe that the spoken addresses would often loose the



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tinge of offence evidenced in several of the printed speeches. The author sits in judgment quite seriously over the fads and fancies of our materialistic age. Beyond criticizing the tendencies toward superficiality in a destructive way Mr. Williams makes a constructive criticism likewise. He sees much hope for the future and challenges our society to a spiritual interpretation of life.

R. W. A.

Walking With God, by Costen J. Harrell. Cokesbury Press. 190 pages. \$1.00.

If we could control five minutes of a man's time each day for real meditation on things of the kingdom, we could make a new man of him. I would like to recommend for sixty days of the time this little book with a brief scriptural exposition of each day. The little sermonettes start with a text, but then the preacher soars. Like the text of the first chapter he mounts up with the wings of eagles. Preachers who buy this book may get some sermon ideas, but it ought not to stop on their book shelf. Pass it on. That is the way its mission is best fulfilled.

W. H. L.

Love Trails of the Long Age by James I. Vance. Fleming H. Revell Company. 174 pages. \$1.50.

Through the medium of thirteen love stories of the Bible, Dr. Vance, in simple and beautiful language, touches on the various problems of choosing a mate, courtship and making love, marriage, love after marriage as well as the relations of friend with friend and parent with child. The characters introduced are Eve, Zipporah, Vashti, Isaac and Rebekah, Sampson and Delilah, Jephthah and his daughter, Ruth, Jonathan and David, Rizpah, Jezebel, the Shulamite and Mary. The final sermon on "The Love Trail of the Nail-Pierced Feet" is on the love of Jesus and mankind.

That expository preaching may deal with the various phases of a great subject and be made to touch the real problems of life today is well illustrated by this volume of sermons.

P. F. B.

Memories Grave and Gay of William Fairbairn La Trobe-Bateman. Edited by Mildred La Trobe-Bateman. Longmans, Green & Co. 140 pages. \$1.80.

This is a narrative of the life and work of the eminent churchman William Fairbairn La Trobe-Bateman edited by his daughter. It gives reminiscences of his life work as rector of the churches of St. John, St. Albans and at Ascot. He was a lover of stately ritual and an ardent advocate of the high church position. His unusual combination of deep spirituality with a sense of humor is very appealing. A friend wrote of him: "He never grew old but met the ever expanding exploration of spiritual things with hopefulness and was not afraid." Through years of experience with house-to-house visiting, he became a great exponent of this type of ministry. He said: "The church can never fail in her mission for the Master when the parish priest knows and loves his people individually. To him their hearts go out. Nothing can take the place of the personal touch."

P. F. B.

The Reformed Church Pulpit by Frederick K. Stamm. The Macmillan Company. 329 pages. \$2.50.

This book is a series of sermons by ministers and professors of the reformed church. A cross-section of the sermon topics is as follows: Christian Opti-

mism; As Lilies Live; Christ Answers His Critics; Heroic Christianity; Driving Out Fear; What Is Religion; The Disillusionment of Life. Altogether there are twenty-five different sermons. There is on the page before each sermon, a brief biographical sketch of the author of the sermon. Dr. Joseph Fort Newton contributes a brief introduction to the volume. The sermons are vital and vivid, substantial and illuminating. The book is worthy to take its place alongside the other volumes of sermons that have appeared in recent years.

P. H. Y.

Christian Humanism, by Russell Henry Stafford. Willett, Clark & Colby. 253 pages. \$2.00.

A volume of twenty most remarkable sermons. At the age of thirty-eight the author has been called to succeed Dr. Gordon at the Old South Church in Boston. The meaning of the choice is apparent to anyone who reads this book. It is not a mere collection of sermons; but something much more. It is an interpretation of the modern, liberal point of view in the field of evangelical Christianity. More than most books that make the same attempt its message holds an even balance between a conservatism intellectually unacceptable and a liberalism which has cast away the dynamic of Christ's unique power and message as the Saviour of mankind. For the puzzled wayfarer who is caught between the hopelessness of the one and the powerlessness of the other this volume provides nourishing food for mind and soul. Dr. Stafford deals with material which demands thoughtful reading. This is not a book to read for recreation, but for study. But there is nothing prolix or involved in its pages, for the author has the gift of clarity of style and order of thought. It can be recommended to all who desire to hear the frank disclosure of a preacher called to an influential pulpit who has found the positive note in his interpretation of the gospel. F. F.

Mental Phases in a Spiritual Biography by George Preston Mains. Harper and Brothers. 256 pages. \$2.00.

Here we have a book which is the lengthened shadow of the intellectual and spiritual life of the author. It is not a work based on echoing impressions which have been gathered from here, there and everywhere. In these twelve rewarding chapters Dr. George P. Mains gives us the synthesis of the truths which he has been taught by "the ripening experience of life." Among the subjects which are discussed are the following: Science and Moral Values, The Search for God, Evolution, Law and Freedom, A Satisfying God and God in Christ.

The work is remarkable in many ways. If it had no other claim to notice, it would be of interest on account of the fact that it comes from an alert-minded, progressive thinker, eighty-three years of age. The work is a spiritual autobiography but it is much more than that. Dr. Mains has little to say about himself, although his brilliant career as a preacher, publisher, editor and author would make a story that would bring us near to the center of the history of the American Methodism of the last century. Above all else "Mental Phases in a Spiritual Biography" is an account of the intellectual findings of a man who has come into contact with all of the thought-problems from the time of the publication of Dar-

win's "Origin of Species" down to the present time. It shows wide reading, clear thinking and inclusive sympathies. Although now and then the sentences are somewhat longer than they might be, the composition is a delight to the discriminating reader. Men who have been in touch with matters intellectual since the early days of the present century will highly enjoy Dr. Mains' inspiring chapters, but the volume is especially recommended to the younger man. The reading of a book like this will bring him into contact with much of "the best that has been thought and said" during the last four or five decades. To read this book together with Woelfkin's "Expanding Horizons" would enhance the value of both of the excellent spiritual autobiographies.

L. H. C.

Missions

The Golden Stool, by Edwin W. Smith. Doubleday, Doran & Company. 328 pages. \$1.75.

A really fascinating book, especially if the reader is interested in the background of the Negro people. The author gives evidence of a most sympathetic attitude toward a race of people who have made astounding progress and development, considering their condition so few decades ago. The reader's interest in Africa is greatly increased, also his interest in Africans.

The romantic account in the first chapter of the Golden Stool of Ashanti is full of interest and adventure. The struggles and growth of the peoples of Africa, with the numerous obstacles and conflicting influences, holds the interest throughout. The evils perpetrated against the natives, the terrible conditions confronted by those who went to open up the country and the present condition of the continent lead the reader from one emotional extreme to another. The author's style is very pleasing throughout. Feelings of disdain, of pity, of admiration are mixed as one traverses the pages made so picturesque by many vivid word pictures.

The chapters cover the contrast of early and later conditions, commercial and industrial problems, population, government, social life, religion (Islamic and Christian), and education.

O. V. D.

The Gospel for Asia, by Kenneth Saunders. The Macmillan Company. 245 pages. \$2.50.

This book ought to be one of the best sellers among ministers, missionaries and laymen who care for religious literature of a high type. It is bound to fill a long felt want for that increasing large number of students of comparative religion, for the multitude of Christians who are perplexed about the present crisis in missions, for the orient seeking the light of the world and especially for those who love the Gospel of St. John.

The author is a reverent and constructive scholar of the first rank, equally at home with the religious culture and literature of India, Japan and the Christian West. His somewhat novel method is a comparison of the "three representative works (Gita, Lotus and Fourth Gospel) whose ideas of the eternal order and of the historic Savior are today competing for the allegiance of hundreds of millions, indeed, the bulk of the world's population." His conclusion is best summarized in the statement of the publishers "that the

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A. E. L.

Missions in a Changing World, by W. W. Pinson. Cokesbury Press. 212 pages. \$1.00.

A volume in the mission and social service course in the Leadership Training Series, written from the background of a lifetime experience with missionary activities. It is doubtful if there is another book on the subject of missions

which is a better piece of writing than this latest contribution. Dr. Pinson not only shows a comprehensive grasp of the larger aspects of the missionary movement, but he also displays a high degree of mastery of the art of expression. The volume contains material dealing with present day problems in the light of a deep-based, broad-gauged internationalism. Among the chapter headings are these: Facing a New World, The Empire of the Spirit, Christian Internationalism, Overtaking our Ideals, A Generation in the Schoolhouse and One Increasing Purpose. No one can read this book without being impressed that missions cannot be studied apart from economics, sociology, international law, comparative religion and a number of other fields of knowledge. Dr. Pinson intimates that in these days of fluctuation it is not easy to write satisfactorily about missions. He says, "I have found myself somewhat in the plight of one studying a flying landscape from the window of a railway coach. I could not write as fast as the world changed." He has, however, written a book which is a highly worth while addition to the literature of missions.

L. H. C.

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A Son of Mother India Answers, by Dhan Gopal Mukerji. E. P. Dutton and Company. 112 pages. Price (?).

This little book is called, "A Challenging Reply to Katherine Mayo," and it is just that. The author was born and reared in India while Katherine Mayo spent only a few months there. In refuting some of the charges made against the people of India this "son" states that he never knew of a single case of the kind which Miss Mayo confidently states is a matter of general practice among Hindu mothers.

If Katherine Mayo leaves with the reader of "Mother India" an impression that she is absolutely sincere and properly informed, Dhan Gopal Mukerji, in like manner, convinces the reader of his sincerity, coupled with a better fund of exact and reliable information and a finer sense of values in interpreting that information. From the angle of interpretation he objects most strenuously to the generalizations of Katherine Mayo. He admits the authenticity of those cases which are backed by reliable evidence, but does not believe they constitute an indictment of the people as a whole. In certain notable instances he directly contradicts Miss Mayo's statements, citing official records to prove his contention. Referring to the matter of an attempt to raise the age of marriage Miss Mayo blames the Hindus for obstructing the proposed legislation while this author explicitly lays the blame on the British Government influence.

The "Son of Mother India" admits the presence of great evils in India, but does not admit that India is so degenerate and so "sexual" as to be on the verge of a total physical, moral and spiritual collapse. He challenges Miss Mayo to rewrite her book, leaving out unjustified generalizations, citing proofs and authorities where these are now withheld, and joining sympathetically with the upward looking people of India in an effort to help the race.

H. W. P.

Religious Education

New Youth Evangelism, by John F. Cowan. Fleming H. Revell Company. 160 pages. \$1.50.

The title is hardly indicative of the message of the book. It does not deal with any new technique of evangelism among young people. The thirteen chapters concern themselves with appeals for the old-fashioned type of personal work among all ages, in which youth is included. There is no question that the need of personal evangelism is always vital in the organization of the Christian church and within the last generation it has been aided tremendously by the leaders of religious education and psychology. The author gives no indication that he has any acquaintance with this more recent development.

F. F.

The Religious Development of Adolescents, by Oskar Kupky (Leipzig). Translated by William Clark Trow, University of Michigan. The Macmillan Company. 138 pages. \$1.50.

Professor Kupky has given us another book of studies in the field of adolescence. For his material, he does not follow the questionnaire plan of Starbuck. He feels that reminiscences of childhood and youth recorded later are of rather doubtful value. In like manner, he has no very high regard for the stories of youth found in autobiographies.

"The present investigation," says the author, "depends mainly on the psychological study of such material as is contained in the diaries, letters, and poems of adolescents." The author admits that the amount of material available for such a study is very scanty. Herein lies the chief defect of the book. His sources are too limited to make any general conclusions of very great value.

However, as a suggestion for a method of studying adolescents, the book is of value. As further sources of the same

type become available, a better understanding of adolescents will be possible.

Students of the religious life of young people, whether they are reading Starbuck or Kupky, ought to remember that the conclusions stated are dependent entirely upon the sources. Young people with a different religious home and church training from those studied would doubtless show a very different religious experience.

While, then, Professor Kupky's book can not be considered of very great value in its conclusions, it is of value as an indication of the attempt better to understand the inner life of young people and to base their religious training upon fact rather than upon theory.

J. E. R.

How To Teach The New Testament
by Frederick J. Rae. Doubleday, Doran & Company.

A better title for this book would have been "A Commentary on the New Testament for the Sunday School Teacher." The author of the book really does not answer the question, how to teach the New Testament. The material which he presents would be suggestive, but from a modern educational point of view a teacher would not approach the lesson as is done in the book. There is no attempt on the part of the author to approach the contents of the New Testament with the problems and life of the pupils as the point of departure.

If the teacher does not possess a good commentary and wishes an inexpensive book, he might find this one of value.

F. L. K.

Life Service, a call to Christian youth, by Amos John Traver. United Lutheran Publication House. 95 pages. \$75.

The general secretary of the Luther League of America has here presented a challenge to the youth of America and in particular to those of his own denomination. He shows no fear or apprehension for the future for he maintains a firm conviction that the modern youth though frank is also very true and capable of successfully coping with his difficult problems. "Life Service" is positive. There is no time for speculation and less for argument. It implies an historical Jesus and a living Lord. "Life Service" places him in our place of living and pleads with us to realize him and depend upon him. The seven chapters of this small but challenging volume are: The Divine Balance, Sincerity, Programs and Personality, A Clear Reading, Home Service, Provincialism and Kinship, and The Supreme Motive. Each chapter is introduced by a selected poem on the facing page. R. W. A.

Junior Pageants, by Ada Rose Demarest. Standard Publishing Company, 93 pages, \$1.50.

In this splendid book are fourteen little pageants, each of which is a dramatic summary of lessons emphasizing the truths herein presented. The author shows in these works a knowledge of children and their dramatic expression, for there is no evidence of stilted adult expressions. Bible quotations are used to a great extent in each pageant and are selected and arranged so as to be readily understood by children. For special church holiday or missionary programs in the junior department, this is a very helpful book.

D. I. P.

The Bible

The English in English Bibles, arranged by J. F. Sheahan, Columbus Institute. 143 pages. \$1.25.

This volume is produced by a Roman Catholic scholar. He published in comparative position the text of the first fourteen chapters of St. Matthew's Gospel from three different versions, the Rheims, the Authorized and the Revised. The Rheims version may not be familiar to many of our readers. It is a Catholic version completed at Rheims in 1582 and so antedates the Douay. The comparison is interesting chiefly for the archaic expressions of the Rheims. The viewpoint of the editor may be seen in the following express: "Since languages are constantly changing, even if for no other reason, new versions are needed from time to time. Douay is not satisfactory, the Westminster Catholic Version is for England, we need a new Catholic version for America." The reviewer was also interested to learn something very startling. That is that the Baptists of America consider the authorized and revised versions obsolete as they have an excellent version of their own.

W. H. L.

Explorations at Sodom, by Melvin Grove Kyle. Fleming H. Revell Company. 141 pages. \$1.50.

Here is presented the story of ancient Sodom in the light of modern investigation. Dr. Kyle is the president of the Xenia Theological Seminary of St. Louis and has been an authority in archaeology for years. This particular study was made with a group of scholars under his leadership and in cooperation with the American School of Oriental Research at Jerusalem. This treatise confirms the Biblical record concerning the Canaanite civilization which disappeared about the time of Abraham with the cities of Sodom and Gomorrah.

R. W. A.

His Last Week, by J. W. G. Ward. Doubleday, Doran & Company. 205 pages. \$1.75.

The author makes a somewhat different approach to the events of the final week of Christ's life on earth from that of the ordinary book on that subject. He has Thomas the disciple, in narrative form, tell the occurrences of each of those last days as he may be supposed to have seen and experienced them. The book provides a penetrating and imaginative portrayal of the character of Thomas, the doubter, as well as a fresh and unique review of the suffering and triumph of Christ during those last days.

We are glad that the author does not cheapen Jesus as many of the imaginative stories of his life and activities incline to do. At times we feel that he tends to read our modern reasoning and interpretation of problems into the mind of Thomas, as, for example, when he has the latter attempt to explain the difficulties of Jesus' cursing of the fig tree.

In the chapter on Saturday of that Week—a Day of Memories, the author traces the grip of doubt on Thomas's life, and in the Epilogue he vividly portrays Thomas's release from doubt and his birth into a new and firm faith.

P. F. B.

* * *

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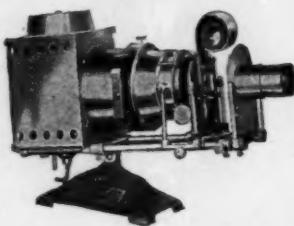
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Current Thought

Mexico, Past and Present, by G. B. Winton. Cokesbury Press. 296 pages. \$2.00.

Dr. George B. Winton went to Mexico forty years ago in the spirit of a Christian knight and gentleman. He went with open eyes and an open heart and has been in intimate touch with the political developments there of the past generation and a half. But this volume takes in more than his personal observation. It is an interpretation of the people of the land with the reactions to peculiar geographic conditions, foreign invasions, mixed blood, church oppression, the rise of democracy, the fight to sustain the hard fought freedom and the Mexico today. The person who is confused by the newspaper reports and the opposing propaganda views will do well to sit down and read this book. When he has finished it then let him read the volumes or articles touching one side or other. But Dr. Winton has provided a background volume of which we cannot speak too highly. Interest in Mexico is going to grow rather than recede. There is need for the minister to know whereof he speaks.

W. H. L.

Dollars and World Peace, by Kirby Page. George H. Doran Co. 214 pages. \$1.50.

The thinking American public needs this book, will read it, and welcome its contribution to the solution of the war problem, regardless of individual agreement with the author's conclusions.

Mr. Page does several important things in this book. Perhaps the biggest is making us see ourselves as others see us. The history lessons in school did not paint our past history and motives as other nations do. Neither do our present acts appear to others to be what we think them to be. It does a nation no harm to look into the mirror now and then. Perhaps office-holders, office-seekers, and industrial money-grabbers have flattered us beyond deserts.

The author also issues a warning that all is not well in our international relations. Are we living on the edge of a volcano? Are we today framing the cross upon which an embittered world will endeavor to crucify us tomorrow?

The book is constructive, and the appeal for "A Constructive Foreign Policy" is splendid. Statesmen may differ upon what kind of policy to pursue, but we cannot help feeling that we should have—to a degree that we do not have—a foreign policy which is constructive, far reaching, and friendship building.

J. H. L. T.

These Changing Times, by E. R. Eastman. The Macmillan Company. 257 pages. \$2.50.

Here is a story of farm progress during the first quarter of the twentieth century, written by a man who knows. The editor of "American Agriculturist" has given to his contemporaries, an exceedingly worth while contribution to the literature of the day. Dealing as he does, with one of the basic fundamental foundations, agriculture, of the nation's superstructure, he shows an intimate knowledge of facts, a facile flow of speech, and a succession of thought which shows the author to be near the saturation point with his subject.

The author has given us twenty-one chapters here covering those salient

features touching upon farming as a vocation and the farmer as an individual. Some chapter headings are Transportation—all the world one neighborhood, Communication—from stage-coach to radio, Farm Machinery—up from drudgery, Co-operative Marketing, The Grange, Taxation, Rural Schools, Rural Churches, etc. The excellent and sound treatments of the same really present solutions and constructive criticisms are far in advance of any kindred analysis the reviewer has ever seen.

The author's chapter on The Country Church—How Will It Come Through? is worth the price of the book alone. The county agent, the rural school teacher, the rural minister, who possess this book will find an inspiration, a teaching, rich counsel which will add immeasurably to the dignity, the importance, and happy solution of intimate cares which now embroil him.

Can a Farmer be Happy? The author's treatment of this, the last chapter, shows a warm, affectionate sentiment dominating his theme and reveals a heart throb which causes one to know why the preceding pages gripped the reader with unusual interest. One country woman writes as things she loves, "The sound and sight of wild geese in a snake-like line against a dull November sky, roaring fires in stoves and fireplaces, the distant sound of a woodman's axe, the nicker of a horse for his corn."

H. H. P.

This Smoking World, by A. E. Hamilton. New York. The Century Co. 1927. Pp. 228. Price, \$...

This book will not please all ministers who oppose smoking, but it will furnish them with enough good ammunition to war valiantly for many moons. Nor will it please all ministers who favor smoking, although it will provide them with comfort and solace enough to compensate for reading it several times. The author hops over the fence with such ease and skill that he has been astonishingly successful in presenting a "burning question" so cleverly as to be acceptable to most of us, whether we are pro, con or sitting on the top rail. Incidentally, he is a literary artist of no mean ability, with a strong sense of humor, with the result that the book is nearly as interesting as a good novel. It is the best treatment of the subject for "that entirely mythical being, the average man or woman," that the reviewer has ever read, and he commends it most highly to anyone who is at all interested in the question. N. B. The reviewer does not smoke!

A. E. L.

As I Knew Them, by Henry L. Stoddard. Harper & Brothers. 571 pages.

Open this book at any page and you will find interesting reading, provided, of course, that you are interested in public men and affairs.

The author, as newspaper correspondent and editor, has known practically all of the leading public men of this country from Grant to the present. To many of them he has been an adviser. To him they have all appeared to be very human and it is their essentially human characteristics about which he writes. Most of the book is made up of instances which, while they have had much to do in deciding important matters, are little known to the public.

E. D. L.

Fiction

The Measure of Margaret, by Isabel Brown Rose. Fleming H. Revell Company. \$1.75.

A faintly humorous story of "Margaret's" travel to India and the work of two missionaries among the mill hands of Adilpur.

V. S. B.

The White Flower, by Grace Livingston Hill. Lippincott. \$2.00

A tale of adventure and romance; ending happily for the young girl whom the hero rescues, not once, but many times, from two very undesirable companions.

V. S. B.

Thamilla "The Turtle Dove," by Ferdinand Duchene. Fleming H. Revell Company. \$1.75.

Thamilla, in the original French edition, won the Grand Prize in Literature of Algeria. It is the most interesting book that this reviewer has read in the past year.

It is a story of the marriage customs of Algeria, a slavery into which the woman is sold by her father and from which there is no escape but death.

Thamilla, a child of about ten, is sold to her first husband. When her baby is three, she is divorced and sent back to her father. She is sold to her second husband, a man of sixty or so, who works her in the field, yoked with his oxen. He is arrested for killing their child and she goes back to her father. Because he cannot sell her again, he turns her out of his house.

Alone in a wild fierce country her hardships are almost unbelievable, but she at last finds peace in death.

We repeat, a remarkable book.

V. S. B.

Crimson Roses, by Grace Livingston Hill. Lippincott. \$2.00.

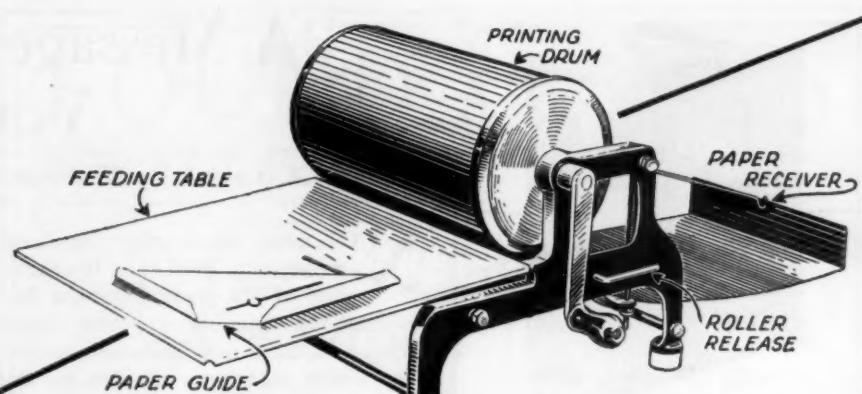
Mrs. Hill has the happy faculty of telling a charming story in a clear fascinating way. A good Christian girl who has devoted two years of her life to an invalid father, finds herself at his death to be in a world that has changed greatly. In her care of her father she had neglected to keep up to the styles of the day. Deciding not to leave the city when her brother sells the old house and buys a farm, this girl finds herself alone in the great city. But her early training in the finer qualities in life soon leads her to select those amusements that build character. The very atmosphere is changed into the beautiful for those with whom she came in contact, whether it was in the store, among employees or customers, or the struggling landlady. The love story is of exquisite sweetness. How Marion Warren overcame the jealousies of another girl and won out in the affections of an unscrupulous sister-in-law is a strong lesson in the story. It is a book that should be given young people to read. It will help them appreciate the finer art of living.

H. V. M.

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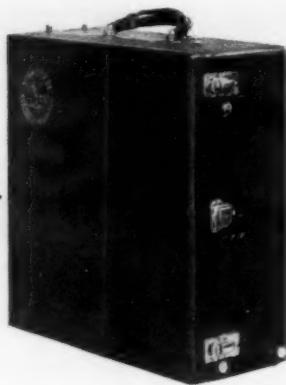
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“A Message For Athletic Youth”

A Sermon by Thomas S. Cochard, Canton, Ohio

NOT many years after the Jesus we worship lived upon the earth, one of his great followers had occasion to write to a young friend of his about a very personal matter. The young man from all that we can understand was quite some athlete. He knew what it meant to train for the important games of his day, running, wrestling, boxing, and the like. He was no weakling physically and knew the value of keeping fit for his everyday tasks. He knew the thrill of the contest. He knew what it meant to feel fit for anything, a fight or a frolic. This is only a guess but the young man probably had been overdoing the athletic stunt, and this older friend, himself not one to whom the fever of a contest was a stranger, thought that a kindly word of advice would not be ill-accepted. He knew the mettle of his young friend and so he writes among other things, “And exercise thyself unto godliness: for bodily exercise is profitable for all things, having promise of the life which now is, and of that which is to come.” We are taking it for granted that godliness . . . character of the highest type . . . in the eyes of young men is worthwhile strivings after.

Far be it from us to minimize or discredit the value of engaging in one or more sports, or be a kill-joy in the matter of games. Although the old Jews thought that the games of the Greeks could not properly be introduced into Hebrew life without losing out in religion, such a belief has no place in Christian thought. We believe that any youth who neglects the physical side of life is flirting with disaster, disaster which may be long in coming but is nevertheless inevitable. Although the writer to his young friend knew this and would have him keep fit for the job, he would also have him catch the significance of some other things which he thought were tremendously more valuable. To build up the body in the games was one thing and not to be at all discounted, but to enlarge the mind and the soul was another and in comparison far superior. “Bodily exercise,” wrote the friend, “is profitable for a little” but is never to be thought of as an end in itself is the meaning we infer that was intended. Who wants to be physically fit merely for the satisfaction of being physically fit? There are a few rooster-like males who by their strutting evidence no

higher motive or purpose than this, but for the most part it will be recognized that physical fitness is a means to an end. And so we have the further advice “but godliness is profitable for all things” and in this we discover the end toward which the physically fit were to aim. Not that godliness is only capable of being attained by such as are whole and normally constituted. This is a race in which we all start from the scratch, the halt and the lame and the blind and the fit.

Now the writer does not tell us about the exercises which lead to godliness, even as he does not mention the physical activities which are profitable for the body. But it should not be hard for us to cull from what he has written here and elsewhere what his meaning is. In order that we might mark these things in a way to aid the memory in retaining them, we will use the actions of men engaged in physical exercise as symbolic and illustrative of the corresponding exercises toward godliness.

One of the absolute requirements demanded of those who engage in any sport or participate in any games is to use their thinking powers. “Use your head!” “What a boner!” “He’s dead from the neck up!” are picturesque and biting slang often hurled at the player who fails to use his mental powers. In athletics as no where else this makes the difference between men. Two members of the same team may have the same physical prowess and much the same natural ability, and yet if one uses his “head” more than the other he may prove to be the star while the other is still warming the bench. And is it not easy to see that the youth who would attain to godliness must use his head? Is he applying his best brain power in attempting to catch the significance of religion, or the need of it by the human heart? Does he have a reasoned faith within him, be it Jewish, or Christian, or atheistic in case of a disbelief in God? Let youth know that there can be no character of the nobler kind unless there be some sincere and earnest thinking on their part. Shilly-shallying will get one about as far in the likeness to all that is best and finest as it will aid one in making the grade in the athletic world. And a thoughtless religious fanatic will be about as little like Christ as a blundering athlete another Hahn, or a Ruth, or a Tilden.

But besides using his "head" an athlete makes effective use of his body in whatever he attempts to do. His legs, his arms, his lungs, his heart, and even his lips and eyes and ears are to be used with great care and precision that he might get the most from the effort made. There is the bowing of the knees in prayer. Stiff-knees are the curse of the athlete and mean defeat to further ambition many times, and often entire elimination from active sports. Stiff-knees are no boon toward godliness that is certain. They slow up and handicap the embryo Christian striving toward Christ-likeness. One must be able and willing to bend his knees and pray.

And the heart is a vital part of one's physical equipment. No one with an "athletic" heart is permitted to enter strenuous competition. The pump with its life-carrying stream must be in good condition. But in character building the heart must be allotted just as fundamental a place. A heart that is uncleansed of its sin and dirt, its poison of hatred, its pigsty-like wallowings, its beastly lusts and desires will block effectively the road to worthwhileness. No athlete of the spiritual life has even the remotest chance unless the heart is pumping clean thoughts to the soul. A pure heart is indeed a tremendous asset!

Then there is need for determined lips that permit only that which is proper to pass through them, both into them and out. The athlete watches his diet. He abstains from those things which will not aid him in his weeks of preparation. He must keep in condition once he has reached this point by self-denial and abstemiousness being practiced continuously. It is not strange that the lips, yes, and the tongue, of the one who would attain unto character are to be considered of much importance. Lips and tongue which water for that which is not good; that speak words of evil; that exploit their power for despicable ends cannot hope to go far on the journey toward the realization of the spiritual gymnastics. No lips that easily flop themselves around the neck of a pocket-flask are eligible to even try for a place!

Eyes that are trained to judge distances quickly and accurately are necessary equipment of those who would enter the contests. Eyes, clear and keen unfailing evidence of right living, are positively essential. Many young men having all the other qualifications for achieving success in the athletic sphere have lost out because their eyes have played them false. Eyes that look for the best about them, that do not seek to pry into the affairs of

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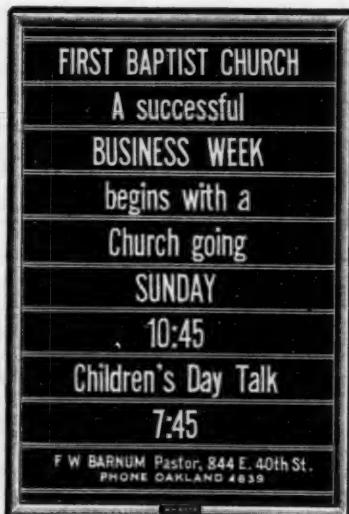


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others, that will not see the evil side of visual experiences and so permit improper perceptions to enter through their windows and stir up unholy feelings in the soul. Eyes that are trained to look ahead to the more lasting achievements rather than be content with present temporary gains. Eyes that look up to the hills and the heavens and beyond to the Creator who is the author of the eyes and all that they are privileged to behold. Truly the eyes are to soul far and beyond what they can possibly mean to the athlete!

There is the right use of the lungs. Proper or improper breathing may win or lose one a race. The atmosphere must not be poisoned wherein the lungs breathe life. Pure air and fresh air is one of the ingredients out of which health comes. Breathing the deep things of the spirit are more than necessary in the make-up of the one who would be morally and ethically fit, and thereby be enabled to enjoy living with himself. The spirit gives life of the type which Jesus came to provide, life which can be best defined as joyous optimism, wholesome attitude, purposeful living. The spirit offers wisdom, strength to do good and to resist evil, vision, and worthy motives. There are atmospheres, however, where the air is stuffy and poison is present in large quantities, but not like the one whose making of a living prohibits a change of altitude, the soul does not need to stay long in such a dangerous environment. The soul can and must move to a healthier clime.

And one's legs must work in unison. No one can win without a good pair of legs for every game and sport requires that these serve their owner well. And does not wholesome development of the spiritual life include the use of these? People, who in their daily living go here and there in the city or country spreading as they travel influences for good, are making excellent use of their legs. Such legs are always to be found on the side of honesty, justice, truth, and right. But there are legs that ought to be paralyzed because of the bad use to which their owners put them. Legs which carry a nasty, gossiping mind about the community, or school, or office, stirring up poisonous concoctions that other minds drink of and then the dire result which takes years to heal deserve nothing less than a paralytic stroke. Legs which carry their owner to the secret place of sin are too deserving of condemnation. But the world is ever looking for the swift and beautiful limbs and feet of the one bearing good tidings and great!

(Continued on Page 624)

The Girl Who Stuck Out Her Tongue

*A Sermon for Boys and Girls, by Arthur L. Rice
Salt Lake City, Utah*

I WONDER how many of you children have had shadow circuses at home when you have made funny pictures on the wall with your hands and fingers. Let me tell you about a shadow circus which I saw one night.

It was after dark, and I was riding in the very back seat of a long automobile stage. There were no lights inside the car, but as I looked ahead I could see, against the brightness of the head lights, the black shadow pictures of the people in the seats in front of me.

One group particularly interested me. Several seats ahead there were three young girls who were carrying on a very lively conversation. As I watched them, something strange caught my eye. One girl turned as she spoke to the others, and the shadow showed me that she had stuck out her tongue at them. I was having a shadow circus all my own.

I wondered if I might be mistaken, and thought I would watch more carefully, but I did not have long to wait. She turned again, and just as clearly as before I saw the same shadow picture. There was her tongue again. I began to wonder what sort of a girl she might be. She was much too big to be so impolite, for she was probably a girl of college age. What a peculiar habit she had formed, sticking out her tongue every time that she talked. Perhaps she was not just right in her mind—some people who are just a little bit crazy do peculiar things such as that. And all the while I thought about it, and wondered what sort of a girl she might be, the shadow circus was busily going on. I saw again and again that same darting shadow of black as she turned to face her companions in the same seat.

I did not know the girl, and I said nothing to anyone about her, but how easily I might have started quite a scandalous story about that (Jones) girl who was so ill bred and lacking in sense that she had formed the perfectly shocking habit of sticking out her tongue, even in public, in an automobile stage. I said nothing, but I watched, and wondered.

A little later on some passengers got out, and I was able to change my seat, and find a place farther forward. The three girls were still there, and soon the shadow circus began again, but this time I was much nearer, and

this was what I saw. The same girl turned her head again to speak. Her hair had been bobbed, and she wore beside her face a projecting curl. It still looked very much like a tongue, but I was near enough that I could tell surely. It was not a tongue; it was only a curl. And the very impolite, shallow, brainless girl whom I had been picturing to myself was very probably not that sort at all.

But what if I had started the tale before I had found out the truth? At first I was sure that she was sticking out her tongue—but I was wrong. I would have been sincere in believing the story I might have told, but in doing it I might have hurt one who was entirely innocent of any wrong doing.

That is what we so often do when we talk about folks. We see something which we do not like, and we hurry to tell someone else all about it, and they pass the word on to others. Meanwhile we may find that we were mistaken, but we can never catch up with the lie which we have started.

I am sure there is a better way. If we think that we see some wrong act, let us be very sure of it, and wait to be yet more sure, and then when we are absolutely certain of it just keep it to ourselves, for gossip has never helped anyone, and it has hurt many. We should be slow to judge others, and slower still to speak evil of anyone, if we want to follow in Jesus' way.

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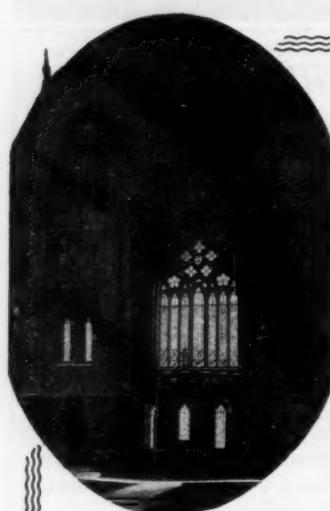
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A Message for Athletic Youth

(Continued from Page 622)

And the arms of the athlete or gymnast must be trained to do perfectly the will behind them. One's arms vitally enter into every motion it seems. Without their use one is nearly helpless. Arms have a place in godliness for it is they which carry most often the burden of others. There are arms which reach out to the poor and needy, bringing succor and needed blessing. Probably it may be no more than giving a weary marketing mother a lift homeward, and yet it may be such heroic action as will save from accidental injury or death. Let us know that there can be no true god-likeness except "good turns" be found marking our daily activities.

And let us summarize all that we have written in this way: just as the athlete must have mind and heart, eyes and ears, lungs and legs and arms working harmoniously to win honor in any of the games, so the youth who would attain unto right living must utilize some such exercises as we have suggested. Some of them possibly are more important than others, but all must see action for it would be courtly disaster for the eye to say that it has no need of the ear, or for the legs to hold that they have no need of the arms. Success will come through a body that has its different parts working co-ordinately. A malformed body has its counterpart in a soul growing all one way. It is the full-rounded character we are seeking. Be sure that "bodily exercise profits a little by godliness is profitable for all things."

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The Presbyterian Church of Fullerton, Nebraska, mails out each week a little bulletin printed on both sides of a card which is called *The Broadcaster*. It goes to three hundred families at a total cost of \$300.00 per year. When the annual canvass was made the families which were receiving this were all solicited. Many of them had never made pledges before. The total of the amount pledged from these outsiders was over seven hundred dollars a year. From this point of view alone the news sheet paid for itself and added four hundred dollars to the church treasury.

THE PASTOR SAYS

By John Andrew Holmes

Some say that the rising generation of girls is even faster than the boys, but it seems to me that it is a neck and neck race between the sexes.

Veni Creator Spiritus

A Whit-Sunday Conversation

By E. Shillito

IT was Whit-Sunday, and the day was far spent. Overlooking the sea sat a group of visitors; they had struck up an acquaintance on the golf links of a little watering place, which shall be nameless. For a time they smoked their pipes in silence, as the shadows were sinking.

"I went to church this morning," said the artist, who was the first to speak.

"What a brilliant idea!" cried the man of science in tones of admiration, "it never occurred to me."

"I always go at Whitsuntide," proceeded the artist, calmly. "It is the one festival that appeals to me. I am like Peter, who loved this day—the tongues, the nameless impulses gone abroad, to soften slowly, to penetrate all things as with the winning subtlety of nature or of human genius." The service moved me strangely."

"I don't want to be impertinent," said the labour member, "but did you repeat the creed?"

"Not at all," was the answer; "but I did say with all my heart, 'I believe in the Holy Ghost.' I say so because I know what it is to work without him. All of us know that."

"Who?" questioned the journalist, who was at heart a poet.

"Every artist," came the reply, "knows when he sees a picture whether or not there has been another hand at work. To walk through some galleries is enough to make a man believe in a Holy Ghost. He sees a skill, training cleverness; he finds everything that these can do. Yet he misses 'the touch of a vanished hand.' The work is all signed; there is little of that anonymous work which can only be the work of the spirit with the tongues of flame."

"You mean," said the parson, "that something is needed to turn cleverness into inspiration. Of course, you scarcely use the words in the sense which the church gives to them, but you could sing *Veni Creator Spiritus*."

"If artists cannot pray that," replied the first speaker, "then no one can. I felt that throughout the service this morning. It's one of the church's greatest appeals; but if my opinion is worth anything, the church makes precious little use of it."

"That is true enough," assented the parson.

"It never occurred to me," began the man of science, "to go to church.

I belong to the church imperceptible. But now you speak of it this festival makes its way even into a heathen heart like mine."

"By which you mean—" prompted the artist.

"It is rather hard to say," was the answer. "Pentecost has its difficulties to a scientific mind. But the story in the Acts is symbolic of much that is true even to me. Tongues of fire and rushing winds! The coming of an inward power to organize the new thoughts and hopes, and fuse them into one passionate life. That is great. We need the same thing. We have all kinds of new facts, and we live in a new earth; but somehow we cannot grasp the facts; we cannot find the new miraculous in sight; and you won't think me irreverent, you men, will you?"

The somewhat cold student was plainly as far from irreverence as a man can well be.

"Of course not," said the parson, with a grave smile.

"Well, we need the spirit," resumed the man of science, "to make the things of this world and reveal them to us. It was that strange genius, Lafcadio Hearn, who said in the same connection, 'I suppose what we need is God the Holy Ghost. He is not yet come.' I can't speak of other realms of thought, but I can say that what we scientists need is God the Holy Spirit. When he breathes upon us we shall know the difference. Of course, I cannot speak of the Christian application; that may or may not be. It is not my subject."

"But surely," remarked the labour member, "all of us need the same thing. Take my case. My work is to secure better conditions for the workers. But I have to awaken them. How on earth am I to do it?"

"Meetings, and all that sort of thing," suggested the journalist.

"Yes," replied the labour member, "but it is one thing to argue and speak. We do that as vigorously as any preachers in the land. But how futile words often seem. They beat against the ears of our listeners like waves against a rocky fortress. What is to win access and keep it in their hearts?"

"I see," interjected the preacher.

"We speak; the words are true;" said the labour member, "the hearers assent and even sneer; but what is

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The artist looked quietly at him.

"Then you, too," he said, "join in the creed because you know what it is to be without?"

"That is so," replied the member, "and I know what we lack because I was brought up amongst people who had this gift. I know it when I see it."

The journalist made his bread-and-butter in his profession and liked it, but under other conditions he would have written poetry of rare distinction, as indeed he did at rare intervals.

"We mean different things," he remarked, "by the same formula, but they must be akin. Poets, of course, cannot do much without the spirit. Take our own day. There is something of that spirit, and there is much good poetry, but still there is a lack."

"I always thought," said the man of science, "that poetry was over for the present."

"Many people say so," answered the poet, "but they can scarcely have read much of our present day literature. Any day you may find in the West-

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minster or the *Pall Mall* poetry of a delicate and finished beauty—better poetry than a very great deal of Wordsworth or Tennyson. But in the greatest of poets there came a time when another hand took the pen from Milton and Wordsworth or others, and then came the strange and haunting beauty. Their best work was really anonymous. Where did it come from? I am inclined to agree that it was the work of the Holy Spirit. And I reverently and humbly join in your creed. I believe in the Holy Ghost."

"And of course," said the artist, turning to the parson, "you can join with us. You know a lot more about such things than we do."

"I suppose," said the parson quietly, "if you gathered all the ministers of religion in this land, of every creed and church, they would agree that this is their one need. Thirlwall said a long time ago that all our modern problems resolved themselves into this problem—Is there or is there not a Holy Ghost? We always get back to it—never more than today. It seems left to us to explore and set out this great truth. Do any of you ever read books of theology?"

The others shook their heads with mock horror and great vigour.

"I've tried," said the man of science, "but I am like the character of George Eliot's who hadn't the scent for the supernatural."

"You miss a great deal," remarked the parson, "but you will find that most of them are very meagre on the Third Person of the Holy Trinity."

"That doctrine waits, does it?" asked the artist.

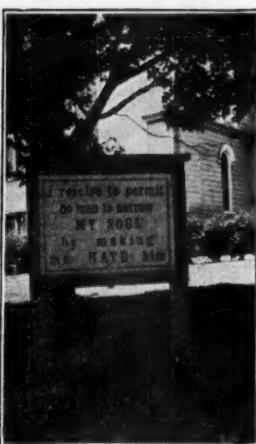
"Yes," answered the parson, "it seems left to us. We are face to face with much new truth on our mysterious personality. We have to deal with the mysterious east, and it will teach us some things that will help us. But in all this complex world as it is bursting upon us we need to know from experience the power of the spirit. We too flag, not because we are altogether without him, but because we have not sufficiently responded."

"Do you mean that you want a new Pentecost?" asked the labour member.

"Not exactly," said the parson, "there is no need of that. Pentecost goes on. But we do need some power to turn out words into deeds, to enable us as we meet the new and grave demands to meet them calmly and collectively. We do need some power to fuse all our bewildering thoughts. What with the new revelations of personality and the new situation in biblical study and the challenge of heathendom, we are thrown back peculiarly upon the aid of the Holy Spirit."

(Continued on Page 630)

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are said to have no church. Some of these are passing your church every day. Do they find anything that touches a responsive chord?

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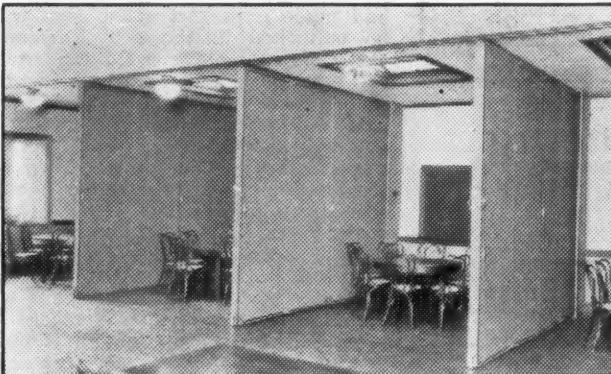
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Record of Church Attendance

The average church member thinks he attends church with a fair degree of regularity. The following method proved helpful in one church because it gave every member an opportunity of keeping an exact record of his attendance. On the first Sabbath of the year the pastor preached a sermon on church attendance and distributed cards like the one enclosed. Each person was asked to hang this card in his bedroom or attach it to the mirror where he would see it every day. Each Sabbath evening he was to mark his attendance for that day. It was announced that the names of all who had made a perfect attendance would be published in the church calendar every three months. At the end of the year the names of all who had attended 80 per cent of the regular services would be published. Naturally you will ask as to the result. A few were inclined to resent it. They took the attitude that it was their own affair if they did not attend church every week. Many others started to keep the record but gave it up when they saw how woefully they were falling short in this duty. Others were stimulated to make a good record and came faithfully even though it meant a sacrifice. Only a very few came through the year with a 100 per cent record of attendance at both morning and evening services. But the effort was well worth while and we gladly pass it on to other churches.

Walter M. Hopping,
Buffalo, N. Y.

I have attended the regular Sabbath services of MY OWN CHURCH for the year 1926, as marked (X) below:

JANUARY				FEBRUARY			
3	10	17	24	31	A M	7	14
					P M	21	28

MARCH				APRIL			
7	14	21	28	A M	4	11	18
				P M			25

MAY				JUNE			
2	9	16	23	30	A M	6	13
					P M	20	27

JULY				AUGUST			
4	11	18	25	A M	1	8	15
				P M	22	29	

SEPTEMBER				OCTOBER			
5	12	19	26	A M	3	10	17
				P M	24	31	

NOVEMBER				DECEMBER			
7	14	21	28	A M	5	12	19
				P M	26		

Second United Presbyterian Church, Buffalo, New York



"I was glad when they said unto me, 'Let us go into the house of the Lord.'"

Psalm 122:1.

NAME

ADDRESS

Spiritual Health in Capsules

(1) When a member of some class or organization is sick, secure a box of large capsules. Have each person in the class write a message of cheer on a small slip of paper, fold, and place in a capsule. They will then be sent to the sick one, with instructions to "take one every two hours." Complete recovery is assured in a surprisingly short time.

(2) On "Homecoming Day", or any other time when a large group of people are together, pass out capsules and small slips of paper. Each person is to write his name and address on the slip and place within the capsule. The capsules are then collected and mixed, and each person who has put in a name, will draw out a capsule. All through the year, he is to be an "Unknown Friend" to the one whose name he drew, doing all sorts of favors and kindnesses, yet never revealing himself.

(3) There is no finer way of assuring a good time at a party or social hour than to pass out capsules in which are written certain "stunts". Each person must "take his medicine" and do whatever the slip within the capsule requires.

J. Vernon Jacobs,
Fresno, California.

*A Letter to the
Delinquent Members*

Dear Friend:

You may not be aware of the fact that in looking over the church records we find that your good standing as a member is in doubt. We do not know whether or not you are attending another church. At least, we have not heard from you nor received any contributions for some time. We are very anxious to put you on the good standing list.

If you wish to be transferred to another church in the city in which you now live, we will gladly assist you in so doing. If you wish to remain as a non-resident member of this church, we will be pleased to retain you as such, but you must make an annual contribution covering at least the amount this church is expected to pay to our denomination as your dues. This amount is from five to seven dollars per year. The non-resident members will receive, through the mail, the weekly bulletins which now our church is printing, and other important news concerning the church.

Please, let us know in time for the annual meeting reports, on March 28th, what you want us to do with your name.

We are very glad to report that under the leadership of our new pastor there has been growing an unusual interest in the life and activities of the church. We are now preparing to celebrate, sometime during the year, the 90th anniversary of the organization of our church. One of the goals will be to secure 90 new members, or one member for each year, as a birthday gift to Christ and to our church.

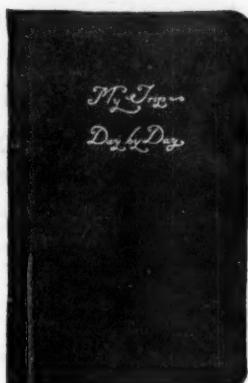
With the best wishes,

The Session

C. O. Strombeck, Clerk.

M. S. Benjamin, Moderator.

M. S. Benjamin,
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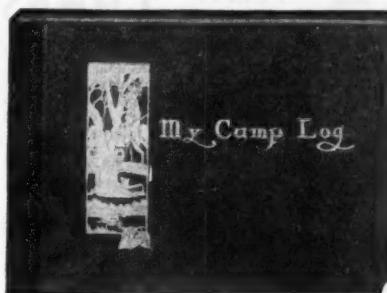
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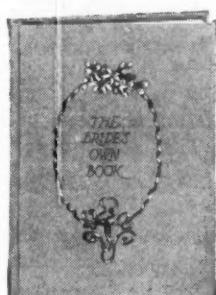
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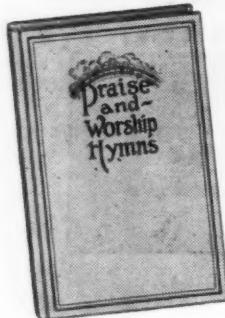
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(Continued from Page 627)

"Yet everything is favourable in one way," suggested the journalist.

"My chief hope," came the answer, "lies in our awful need—in the way in which all our needs converge in one direction. We have reached a halt. The march stops. That was the case in the ancient world when Pentecost came."

"You remember the story of Gladstone and some of his friends," said the artist, "who talked of the greatest day in the history of the world—of the day they would choose to have seen. Gladstone said, first of all, that he would choose a day in Athens when Pericles lived. Another suggested the Day of Pentecost, and the old man was a little ashamed that he had not made that choice. That day was the greatest of all."

"It meant much," resumed the parson, "for that age of exhaustion, and yet of almost intangible and incredible hopes. It was a world of confusion into which the apostles went, but they had the spirit of order and mastery. Today we are in such a time of confusion, and perhaps of exhaustion. Between two worlds we need a new realization of Pentecost. I am not sure that all your needs are included, and can be met; I am inclined to think they may. But ours in the church simply must be met."

"Must?" said the man of science.

"Must," repeated the parson, "if the race is to continue its march at all on to the City of God. That is my great hope, and when I say Veni Creator Spiritus, I know that he will come."

The others were silent. They could not say if these things were so; but in their secret hearts, as in the hearts of all good men, there lurked the great hope that some day they would see the crests of flame and thrill with the mighty breath of God.

—From *London Christian World*.

* * *

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Motion Picture Recommendations By the Church and Drama League

Two Lovers. Now running at the Embassy Theatre, 46th Street at Broadway. Matinees daily 2:45, Evenings 8:45 P. M. The cast features Ronald Colman and Vilma Banky, directed by Fred Niblo. The scenario was developed from the novel, "Leather Face," by Baroness Orczy, and deals with the struggle between Spain and Ghent in the 16th century. The story, though dating back so many years, is dateless in its portrayal of these two lovers and the machinations of kings and conquerors. There is nothing objectionable in it for the children but the experiences portrayed are beyond their years. Boys and girls over 12 will no doubt appreciate and enjoy it.

Speedy. Harold Lloyd's latest. One wonders how he conjures up so many new tricks and is able to make his audiences laugh just as heartily as he has done for years. Motion picture audiences do not laugh as spontaneously as they did a few years ago but Lloyd manages to keep them convulsed from start to finish by his latest antics. The whole family will enjoy this picture, the children in particular.

The Little Shepherd of Kingdom Come is the film version of the well known novel by John Fox, Jr., a romance of Civil War days. Richard Barthelmess takes the part of Chad, the Kentucky mountain waif, and Mollie O'Day the part of Melissa Turner. The production is a good program picture and is recommended for the family and for church use. The picture will be released shortly in local theatres.

Short Subjects. Short subjects make and may theatrical programs. This week Educational Film Exchanges release two short reel subjects which we recommend, entitled "Film Frolics," presenting the life and capers of kittens, and "All Bears," setting forth in an equally entertaining way the antics of two black bears. The children will enjoy these reels immensely.

PICTURES PREVIOUSLY RECOMMENDED:

Sunrise.

Wings.

The Circus.

The Last Command.

Four Sons.

The Crowd.

Mother Machree.

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The Trail of '98.

* * *

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English Preachers

(Continued from Page 608)

£60 a year. Joseph Alleine, at the most, was paid £80 a year, and for a long time, only £40. Launcelot Morehouse as a minister of Pertwood, had £40 a year. Lady Anne Clifford allowed £40 per annum to Dr. Fairfax when he was at Queen's; and an allowance of the same amount to her first husband's chaplains, Dr. King and Dr. Dupper. Bishop Morley received the same sum from her, and was remembered in her will. Baxter the year before he was silenced, preached in Milk Street, for £40. Another £40-a-year man was Simon Lynch who had a living bestowed on him by a kinsman, Bishop Aylesmere, who said cheerfully, "Play, cousin, with this awhile, till a better comes." And, remarks Fuller, who introduces the anecdote in his *Worthies*, "Mr. Lynch continued therein . . . sixty-four years."

John Shaw tells in his *Diary*, that when he was appointed to preach every Friday in Manchester, in 1643, he was promised £50 a year, but never got one penny. In the next year, he set down the agreement (as registered in the town's books) to pay him £150 a year "and a good house," in return for his very active services; "of which they owe mee at this day about £1000 which I know not wel how to get." A letter to Sir Henry Slingsby, written in 1642, mentions a desirable Vicarage, "if it bee as I heare worth about £100 a yeare, then many a Bachelor in Divinity in either University will readily accept of it who will discharge the place to your good likinge and mine." Lawrence Addison, the father of Joseph Addison, thankfully enjoyed a rectory worth £120 a year, but Richard Sherlock, "as curate for Dr. Joseph Mayne, in an obscure village . . . in Oxfordshire, had £16 per annum for his pains . . . and he gave a good part thereof away to the poor of that place." An even smaller amount is all that is hoped for by an imaginary parson in a song which John Rous inserts in his *Diary*, among the Acts and Ordinances, and war news that make up the most of the little book.

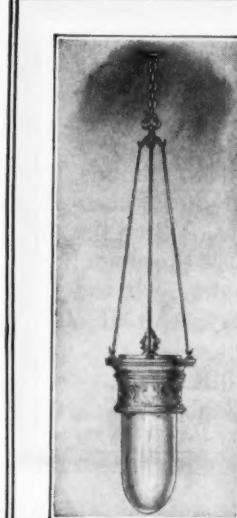
The Schollers Complaint
(to the tune of *Alloo, Alloo follow my fancy*)

In several verses the unhappy scholar laments that he can find no preferment

After seaven yeares reading
and costly breeding . . .

and that he will have to go into some country village where no one will pay tithes.

But if I preach and Pray too on the suddaine,



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Sunday pudding.

Alas, pore scholler!
Whither wilt thou goe?

Sometimes a generous man endowed a professorship by which a clergyman might benefit, as Abraham Wheelock did when Thomas Adams (afterwards Lord Mayor of London) founded an Arabic lectureship at Cambridge "on condition that it were frequented by a competency of auditors." Fortunately, Arabic proved a popular elective, and the professor found himself in receipt of the usual £40 a year. He was further enriched by £30 a year when Sir Henry Spelman settled that amount on him "to explain the Saxon tongue publick in the university."

The regulation £40 appears in a different connection when we find Adam Eyre and fellow parishioners holding a meeting "about displacing the vicar, Mr. Dickinson; where wee promised him £40 on Thursday fornight, 18 Martii, and we are to go about and gather it in the interim." Incidentally,

Mr. Christopher Dickinson refused to leave even for £40, and it was some time before the parish could legally oust him.

Calamy does not always give the income of his ejected nonconformists; he includes it when the amount will emphasize the self-denial or suffering of some man who was forced to leave his parish after August 24, 1662. Mr. Simon Barret enjoyed "at least Eight Score Pounds per annum"; Mr. Nathaniel Bradshaw "left many good People, and a living of between 3 and 400 Pound per annum for the ease and safety of his conscience." Mr. Thomas Elford had a living worth £200 per annum. Mr. William Gough had a benefice worth £180 a year; and Calamy remarks parenthetically: "His father a Royalist was undisturbed in the Parliament times, and under Oliver's Protectorship, though the living (of Chivrel Magne in the Co. of Wilts) was of considerable value." Mr. Philip Lamb "was offered 600 Pounds a year if he would have conformed. But it did not tempt him. Mr. Anthony Sleigh (by way of contrast) "for Twenty Years together . . . had not above

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THINGS NOT DONE BEFORE

"The things that haven't been done before,

Those are the things to try.
Columbus dreamed of an unknown shore

At the rim of the far-flung sky.
And his heart was bold and his faith was strong,

As he ventured with dangers new;
And he paid no heed to the jeering throng

Or the fears of a doubting crew.

"The many who follow the beaten track,

With guide posts on the way;
They live, and have lived for ages back,

With a chart for every day.
Some one has told them it's safe to go
On the road he has traveled o'er;
And all that they ever strive to know

Are the things that were known before.

"The few strike out without a map or chart,

Where never a man has been;
From the beaten paths they draw apart,
To see what no man has seen.
There are deeds they hungered alone to do,

Though battered and bruised and sore;

They blaze the path for the many who Do nothing not done before.

"The things that haven't been done before

Are the tasks worth while today;
Are you one of the flock that follows, or

Are you one that shall lead the way?
Are you one of the timid souls that quail

At the jeers of a doubting crew,
Or dare you, whether you win or fail,
Strike out for a goal that's new?"

HOW TO SEE GOD

Looking through a smoked glass at a conflagration one sees the walls collapsing and the material falling without seeing the fire; so those with spiritual vision blurred fail to see God though they behold his works on every hand. The lens of the telescope must be ground with all exactness and polished with care lest the light rays from sun or star be warped from their course. It is equally necessary that the heart be prepared to see God. Professor Agassiz being invited to look through the microscope of a celebrated scientist, paused and said: "Tell me what I am to see?" The microscopist, highly pleased, answered: "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly." We see what we expect or desire to see. Many have eyes but do not see the things that are visible to others. An imperious critic, gazing on one of Turner's gorgeous sky paintings, said, "I never see such colors in the sky as you paint." "Don't you wish you could?" replied Turner. "I never can begin to paint what I see."

Samuel J. Porter in *The Gospel of Beauty*; George H. Doran Company.

* * *

If God is your partner make your plans large.

Church Union for Service

At this writing it seems probable that we shall, within a few months see the beginnings of an actual merger between the Congregational and Christian (do not confuse with Disciples) churches. The two commissions from their respective denominations have reported favorably and the announcements have been met with enthusiasm on the part of the rank and file.

The merger is to be based on a minimum of creed and a maximum of Christian service. Both denominations feel that the needs of the day are for expressions of Christian service rather than for definitions of creedal faith. The Congregational ministers of the city of Cleveland recently proposed a still more inclusive merger and in sending greetings to the Community Church workers assembled at Mountain Lakes, N. J., invited their participation in the larger merger. We call it a merger for the lack of a better term. *Denomination* is not the word for the purpose of the proposed union is not to create a larger and more powerful denomination but to find a basis for Christian co-operation and service.

Papal Chamberlain Barred from Church Courts

A few months ago a certain Dr. Giacinto Leccisi opened an office in New York and announced that he was a lawyer and doctor of canon law and that he would appreciate the patronage of those in the Holy Church who desired annulments of marriage. The learned doctor made it known that he had had much experience in such practice both at Warsaw, Poland, and at Rome. The Roman Press was quick to answer criticisms of this service, even the liberal *Commonweal* asserting that such an announcement was in good form. But Cardinal Hayes has ruled otherwise. He has given out a new ruling that only the clergy will be permitted to argue cases in the ecclesiastical courts. The action was directed against Dr. Leccisi. Monsignor Carroll speaking for the cardinal said, "His practice is objectionable; we do not want him here at all."

Silver Bay Vacation Conference

This is a new feature of the Silver Bay Conferences. With the idea of providing ministers, teachers, social workers and others with a vacation in one of America's beauty spots without the burden of a heavy program. The program offered during the twelve days, August 17 to 29, never exceeds more than an hour and one-half in each day and the balance of the time is open for recreation. The rates may be secured by addressing the Silver Bay Vacation Conference, Silver Bay-on-Lake George, New York.

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A Patriotic Pageant

The Stockton Press, 516 North Charles Street, Baltimore, Maryland, is announcing a new patriotic pageant suitable for churches and Sunday schools. It is entitled *Our Country's Flag*. In reality it is a plea for thrift, temperance, education, charity and patriotism and is based on a patriotic service presented by Dr. William Chalmers Covert in the First Presbyterian church in Chicago. It sells for twenty-five cents per single copy or \$2.50 per dozen copies.

* * *

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* * *

Sell not honor to purchase wealth, nor liberty to purchase power.—*Franklin*.

* * *

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* * *

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* * *

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DOING ERRANDS

Over twenty years ago I had a secretary who came from a preparatory school and was fitting himself to pay his way through college. He had been chosen because of his general cleverness, but he proved himself capable in many other ways. As a stenographer and typist he excelled. His usefulness, however, seemed to have no bounds. He was always ready to do errands. Nothing which would help was beneath his dignity nor beyond his limit of willingness. If a servant was elsewhere, he waited on the door. If a baby was crying, he would win him with a smile. If the church supper lacked a waiter or even a dishwasher, he volunteered. If a printer delayed sending for rush copy, he was an "errand boy." He even went to market with a basket on emergency. Once he acted as a caddy on the golf links.

I did not keep him long! He went through Yale with honors; paid his own way and graduated with money in the bank. Comparing him with another, a chap of a different sort is brought to mind. Once I found a note on the desk of the latter, slyly intended for my eye. It read: "Was I called as a secretary to run errands, to take a vest to a cleaner's, to see women to their carriages?"

These are pictures of character.

Errands must be done, and big souls are not above doing little things.

Christ was among us as one who served and therein lay much of his power.

John Timothy Stone in *Everyday Religion*; W. A. Wilde Company.

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Interpreting News of the World

Briand-Kellogg Correspondence

Secretary of State Kellogg in a memorable address before the Council of Foreign Relations in New York City explained the import of his proposed treaty. It is to be an unqualified multilateral anti-war treaty to supplement the treaties of arbitration and conciliation already in force. "If war is to be abolished," he said, "it must be through the conclusion of a specific treaty solemnly binding the parties not to resort to war with one another. It cannot be abolished by a mere declaration in a preamble or a treaty." One of the most interesting parts of the address—all of which is notable—is the passage where the Secretary dealt with the French proposal to limit the treaty to wars of aggression. "My objection to limiting the scope of an anti-war treaty to mere wars of aggression," he said, "is based partly upon a very real disinclination to see the ideal of world peace qualified in any way, and partly upon the absence of any satisfactory definition of the word 'aggressor' or the phrase 'wars of aggression.' It is difficult for me to see how a definition could be agreed upon which would not be open to abuse. It seems to me that any attempt to define the word 'aggressor' and by exceptions and qualifications to stipulate when nations are justified in going to war with one another, would greatly weaken the effect of any treaty such as that under consideration and virtually destroy its positive value as a guaranty of peace."

M. Briand's reply to Mr. Kellogg's last note has come and nothing could be finer in spirit. His desire for peace is so ardent that he seems ready to waive even the defensible positions he has previously taken. His attitude seems to be that if we really want to outlaw war we can find a way. Commitments to the League, our insistence on leaving aggressive wars out, the complications arising out of certain treaties France and England and Germany may have with other nations need not stand in the way if the nations really want to outlaw war. He asks the United States to go ahead and state just what it wants. If the United States can find a way of doing what he feels there are great difficulties in doing, he is ready heartily to join with us. He is so anxious to find a way out of the war system that he is willing to go with anyone who will show him the way. But he does not hesitate to point out difficulties which the United States does not see quite as plainly as he. M. Briand lives in Europe and he feels sure that the European States, especially the lesser powers, will insist that they be guaranteed security against predatory powers and that the question of defense must somehow enter into the treaty and M. Briand insists that it must be a universal treaty. One signed by three or four powers only, will not guarantee world peace. He also puts it up to Mr. Kellogg to straighten out the difficulties that other powers than the United States face in their commitment to defend any nation in the League of Nations from criminal at-

tack. Mr. Kellogg has the reply and is at work upon these questions. As I write, he is having talks with the French Ambassador on these points. The fine spirit in which M. Briand and Mr. Kellogg are carrying on the suggestions is a great step forward toward international good will.

An Adventure in International Goodwill

Friendship School Bags for the Children of Mexico.

This project centers upon the sending of Friendship School Bags to the younger children of Mexico. School bags were chosen for the expression of friendliness because of the great movement in that land for popular education. The bags, which are durable, in three colors, and beautifully embossed, may be obtained from the Committee, 289 Fourth Avenue, New York City. Classes, groups or individuals may fill them with serviceable and appropriate gifts having some connection with school life. The bags are being sent to the Department of Education in Mexico City for distribution among the primary school children on Mexico's Independence Day, September 16. Some have already arrived, and Dr. Moises Saenz in acknowledgment writes that the Department of Education is "thrilled" with this evidence of the friendliness of the American children.

The project is being well received. Over six thousand bags have already been sent out and new orders are coming in every day. Organization of groups is under way in many places, especially under auspices of churches and church federations, schools, and women's societies. At Worcester, Mass., after a month's educational program on Mexico the project has been taken up with enthusiasm. Nebraska announces a goal of two bags from every children's group in the state. The Ohio State Federation of Churches is especially active. Indiana also is hard at work. Rochester, N. Y., aims for 1,000 bags. St. Louis, Portland, Me., Buffalo, Chicago, are rapidly developing the project. California is starting and the South is participating.

Disciples Move Headquarters

One of the most far reaching decisions of the International Convention of the Disciples of Christ, recently meeting in Columbus was to move the headquarters of the United Christian Missionary Society from St. Louis, Missouri, to Indianapolis, Indiana. The proposition brought forth much debate by enthusiastic advocates and the final vote was very close. There seemed to be two big arguments in favor of the move. One was an empty building, formerly used by the College of Missions, owned by a woman's board. This building was offered them for an extended period on a one dollar consideration. The second reason, and jurists disagreed on it, was that the present Missouri law provided for the taxation of religious institutions and

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that by leaving the state the denomination could escape taxation. The decision, in no way affects the educational society which will keep its headquarters and its plant in St. Louis.

Detroit Loses Two Ministers

Again the Detroit Churches are losers. Dr. Harold Lynn Hough, after a ministry of ten years at the Central Methodist Episcopal Church, has resigned to become the pastor of the American Church in Montreal, Canada. And now it is announced that Reinhold Niebuhr will go to Union Theological Seminary. Mr. Niebuhr went to the Bethel Evangelical Lutheran Church directly from the theological seminary fifteen years ago. His reputation as a preacher and thinker has been built through hard conscientious work through these years.

Oil's Well

Harry F. Sinclair has been declared by a jury in the District of Columbia to be innocent of the charge of conspiracy against the United States government in the Tea Pot Dome oil steal. The public has been forming its own conclusions about the matter. Its reaction is seen in the prevailing indifference to public questions. "What's the use" is the feeling in many quarters. We need some good political preaching on the duties of a citizen to arouse the people to the seriousness of the present situation. Senator Reed of Missouri, in his speaking tour which has covered the larger part of the country draws a most vivid contrast between the days of U. S. Grant and Calvin Coolidge. Grant, confronted with the evidences of fraud in high places, cried out, "Do not let a guilty man escape." "Has anyone heard Calvin Coolidge say anything like that?" asks the Senator.

Smith for President

If the Democratic party nominated its candidate by a majority vote Al Smith of New York would certainly be the nominee. He has, at present, a majority of the votes of the convention. Day by day he creeps nearer the coveted two-thirds. Even the most cautious prophecy are beginning to assert that a Roman Catholic, for the first time in our history will be the candidate of one of the major parties. Those in the party who are opposed to him are bitter in their opposition and there is a possibility that they will be able to secure enough delegates to deadlock the convention.

Congregational Publishing Society in Chicago Now Located in New, Larger Quarters

The Congregational Publishing Society (The Pilgrim Press) recently removed their bookstore and offices from 19 South La Salle St. into larger quar-

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ters located on the sixth floor of the Blakely-Osgood Building at 418 S. Market St., Chicago. The new location is ideally situated, near the Chicago loop district, and is readily accessible by elevated, street car and steam transportation.

The new bookstore and stockrooms are exceptionally attractive, well stocked and arranged. Now all the Chicago departments of the Publishing Society are brought together under one roof. Improved facilities for giving speedier, more efficient service than ever before have been installed. A well-stocked "book nook" will also be maintained at 19 S. La Salle St., for the convenience of the Congregational constituency of Chicago and vicinity.

Ministerial Ethics and Etiquette

By Nolan B. Harmon, Jr.

MINISTERS have become increasingly interested of late years in the ethics of their profession. They have always enjoyed talking over with each other the various points involved in ministerial ethics, but until very recently there has been no definite attempt to get a systematic code of ethics together. A few articles have appeared recently treating of isolated cases of ministerial procedure, but it remained for the present volume, "Ministerial Ethics and Etiquette," to assemble these articles and those of many ministers together in a code that might be easy of access and definite in findings.



Some Comments:

"This book is happily named; its title expresses exactly the contents of the volume . . Right or wrong, the world has set for ministers an exceptionally high standard of ethics and conduct from which the minister departs with certain loss of influence. This 'bluebook' will help every minister to cultivate that high plane of courtesy which marks the Christian gentleman and particularly adorns the Christian ministry."—Dr. John L. Hill, *Southern Baptist Book Editor*.

"Mr. Harmon's book is more than a treatise; it is a well-considered and carefully written contribution to its theme . . We should not be surprised if the book becomes recognized as a standard."—*The Congregationalist*.

"Not only a readable book, but one which many ministers cannot afford to leave unread . . an able treatise, practical, balanced, needed."—*The Evangelical-Messenger*.

"The book discusses the things which are practical—things which may either make or break the minister's career."—*The Watchdog*.

"A vigorous and fresh contribution to the literature on the work of the minister in pulpit and parish. . . In eight chapters the author covers the whole field of ministerial ethics, dealing with the profession, the man, the citizen, the brother minister, the pastor, the Church, public worship, occasional services, the funeral and the wedding."—*The United Presbyterian*.

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Life is the manifestation of what we think about God.

Watch your step when stepping on the gas.

It is contentment, not contention, which is great gain.

Some men have the stuff; others the stuffing.

Selfishness with much can do little; love with little can do much.

All the world lives in two tents, content or discontent.

And one still larger covers both: it is intent.

Other things being equal, the man of method is the man of achievement. The wind and the tide are with him.

Charles R. Brown.

It is in loving, not in being loved, The heart is blessed; It is in giving, not in seeking gifts, We find our quest. Whatever be the longing or the need, That do thou give; So shalt thy soul be fed and then indeed Shalt truly live.

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Remember every kindness done To you whate'er its measure; Remember praise by others won And pass it on with pleasure; Remember every promise made And keep it to the letter; Remember those who lend you aid And be a grateful debtor.

Remember all the happiness That comes your way in living; Forget each worry and distress, Be hopeful and forgiving; Remember good, remember truth, Remember heaven's above you, And you will find, through age and youth, That many hearts will love you.

Author Unknown.



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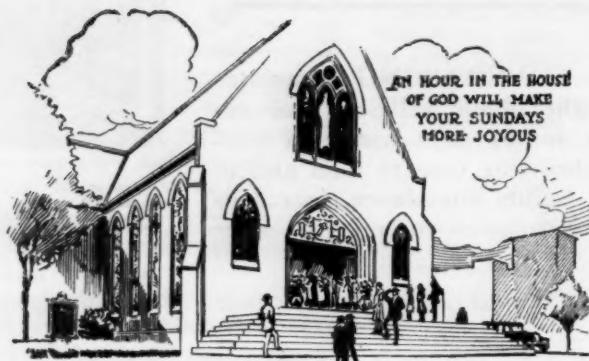
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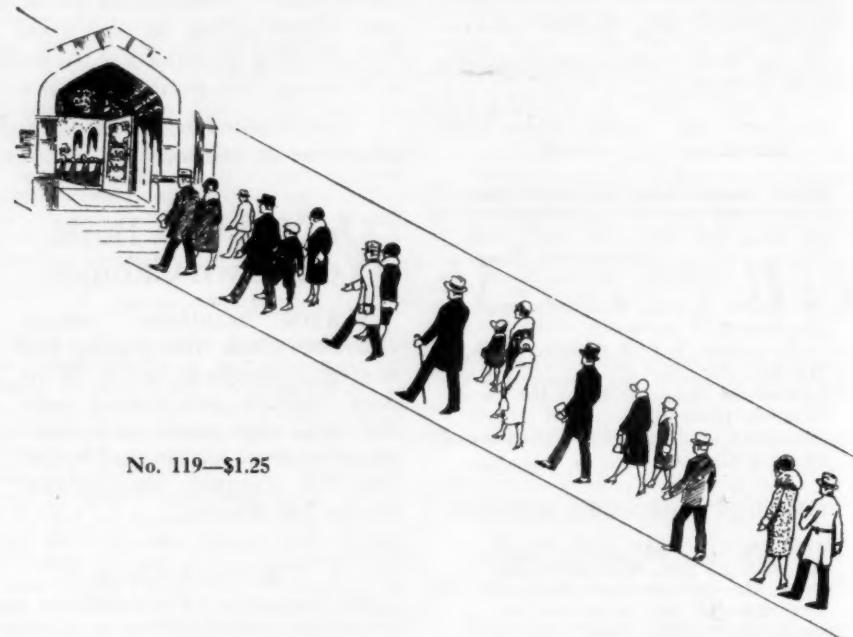
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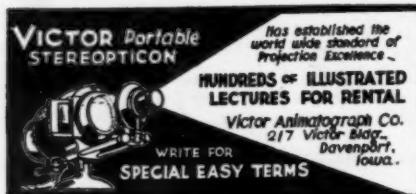
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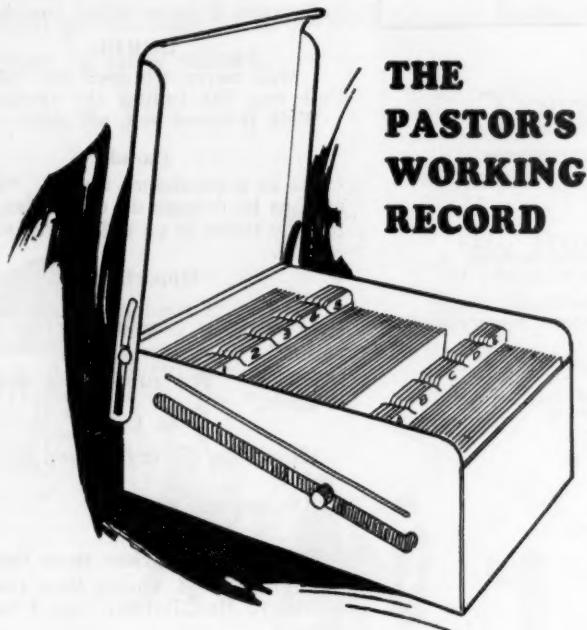
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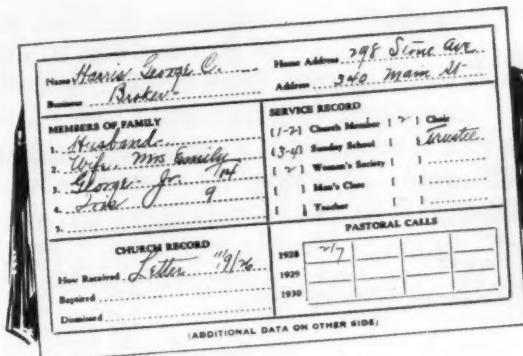
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"Oh, several sittings."

* * *

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